

THE  
HISTORY  
OF  
CANG-HY  
The Present Emperour  
OF  
CHINA

Presented to the  
Most Christian King

By *Father* J. BOUVET, *of the Society of* JESUS, *and Missionary*  
*into* CHINA.

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THE  
HISTORY  
OF  
CHINA

THE FIRST IMPRESSION

OF  
CHINA



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The HISTORY of  
**CANG-HI,**

The Present  
 Emperour of *China* :

AND THE  
 EASTERN-TARTARY.

**T**HE Name of the Emperour who at this time Commands over all *China*, and Part of the *Great Tartary*, is **CANG-HI**, which implies as much as **THE PEACEABLE**. He succeeded his Father, **CHUN-TEHI**, a Prince of the *Tartarian Race*, call'd, *The Mantcheon's*, who first of all, being possessed of a large Tract of Ground in the *Great Eastern Tartary*, afterwards settled themselves in the Province of *Leao-tong*, situate on the North-East side of *China*; and at last complicated their Conquest of this vast Monarchy, towards the middle of our Age.

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This Prince is at present in the 44th year of his Age, and the 36th of his Reign; a Person, who by many Noble Qualifications has rendred himself Worthy of the Management of so Great an Empire.

His whole Deportment is very Majestick, being well proportion'd in his Limbs, and pretty Tall, the Feature of his Face very exact, with a large and brisk Eye, beyond what is observable among others of that Nation; He is a little crooked Nosed, and pitted with the Small-pox, but not so as to be in the least disfigur'd by them.

But the rare Accomplishments of his Mind, surpass infinitely those of his Body. His Natural Genius is such as can be parallell'd but by few, being endow'd with a Quick and piercing Wit, a vast Memory, and Great Understanding; His Constancy is never to be shaken by any sinister Event, which makes him the fittest Person in the World, not only to undertake, but also to accomplish Great Designs.

To be short, His inclinations are so Noble, and in all respects so Answerable to the High Station of so Great a Prince, that his People stand in Admiration of his Person, being equally Charm'd with his Love and Justice, and the Tenderness he shews for his Subjects, and with his vertuous Inclinations; which as they are always guided by the Dictates of Reason, so, they render him an Absolute Master of his Passions.

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present Emperour of China.

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But, what may seem most surprising, is, that so Great a Monarch, who bears upon his Shoulders the Weight of so vast an Empire, should apply himself with a great deal of Assiduity to, and have a true relish of all Sorts of useful Arts and Sciences.

It was owing to his extraordinary Genius which appear'd in his very Infancy, the Emperour his Father, notwithstanding his Tender Age, gave him the Preference before all his Brothers, in declaring him his Successour; and this Prince has by his Conduct, since, made it apparent to all the World, that his Father was not mistaken in his Choice.

For no sooner was he mounted upon the Throne, but his Chief aim was, how to make himself beloved by both the Nations he was to Command; and knowing the *Tartars* to be a Warlike People, he accomplished himself in all Sorts of Exercises used among them, as well as in those Sciences most esteem'd among the *Chineses*.

In Bodily Exercises he soon improv'd, to that degree, that there was scarce any Person of Note that could coop with him. And as the *Tartars* equally esteem the Strength and Agility of Body, they stand amaz'd at this Prince, when they see him manage his Bow with the utmost Dexterity, which is of such a bigness, that there is not one in the whole Court, who can bend it. He shoots well, both



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with his left and right Hand, whether on Foot or on Horseback, though riding at full-speed, and rarely misses his Mark, even when he shoots flying. He is very expert in Managing all sorts of Arms, not excepting those, that are no more in use now a-days, and is as dextrous at Handling our Fire-locks, as at the Bow. The *Tartars* are naturally good Horsemen, but this Prince surpasses most of them in this Exercise.

Notwithstanding he excels thus in all Military Exercises, this does not hinder his having a good relish of Musick, especially of those Musical Instruments, which are brought thither out of *Europe*. And, if the multitude and weight of publick Affairs did not prevent him from playing upon the same, as often as he could wish, there is no question but he would soon become as great a Master of them, as he is of some *Tartarian* and *Chinese* Instruments, which he has been taught to play upon, when as yet in his tender Age.

But as he is not ignorant that the Art of Government is the Principal Qualifications belonging to a Sovereign, so it is to that he has applied himself with the utmost Diligence. He was scarce sixteen years of Age, when his Chief Minister of State (who was the most Potent of those four Lords, unto whom his Father had committed the Regency during his Son's Minority) was become so insolent, as  
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to Lord it over all the Princes of the Blood, and to dispose of all the Courts of Justice at Pleasure, no body daring to stand in opposition to his Greatness.

This young Emperour was the first who had resolution enough to stop the career of his insolency. For which purpose, having call'd together the Chiefest of the Princes of the Royal Blood, who were Members of the Great Council of the Empire, he upbraided them with their want of Courage, in conniving at the Outrages committed by this Minister of State, without daring to oppose him in his violent Courses, and at the same time, ordered the President of this Council, to go immediately and seize his Person, which was done accordingly.

He being convicted of many Injustices, was condemned to die; but having asked and obtained permission to see the Emperour before his Death, he shewed him the Scars and Marks of his Wounds, which he had received in the Service of the Emperour *TAITSOW* (whose Life he saved) Grand-Father to His Majesty, and Father of the Emperour *CHUN-TEHI*, who entirely conquered *China*. In consideration of these Wounds received in the Service of the two preceding Reigns, he was pardon'd as to his Life, and his Punishment changed into a perpetual Imprisonment, where he afterwards ended his days.



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Ever since that time, the Emperour having taken the Reins of the Government into his own hands, he has applied himself to the management of Affairs, with so much Assiduity, that he takes cognizance of all matters, and regulates them himself, after having understood the Sentiments of his Ministers of State and Council. By this continual application to Business, he has acquired such a Habit of managing all publick Affairs, that so prodigious a multitude and variety of Business, as daily were brought before him from the most remote Parts of so vast an Empire, seem'd rather to be his Diversion, than any Toil.

For which purpose, he gives duly every Morning at break of day, Audience to those of the Sovereign Courts of *Peking*, who then lay all the Petitions lodg'd with them, before him. If the said Petitions concern any thing of Moment, he sends them to the Court of *Colao*, which is properly the Council of the Empire; where, when they are examined, and an Account given concerning them to the Emperour, he decides them as he thinks fit; No Judgment of any Court not of the Council of the Empire it self being of any Validity, till approv'd of by the Emperour.

Besides, those Hours he sets aside in the Morning to give Audience, there is a certain Person of great Ability, in the nature of a Master of Requests, who all the

the day long attends the Empeirour's Person, wherever he goes, and receives such Petitions or other Papers, as must be delivered to His Majesty, and to hear such Persons, as have any Business to be delivered by way of mouth, of which this Gentleman is bound to give an exact Account instantly to His Majesty, and to bring back his Answer, provided they are Persons, whose province it is, to inform the Court concerning these Matters, for otherwise they meet seldom with any Encouragement.

If any of his Subjects find themselves oppressed by the *Mandarins* or Governours, they need only to enquire when the Emperour goes out of *Peking* a Hunting, or upon any other Diverſion, and so to present themselves upon their Knees with their Petition open in their hands, somewhere near the High Road where he is to pass by; when most commonly the Emperour sends one of his Attendance, to enquire and examine the Matter of Complaint, and if the *Mandarins* are found guilty, they are sure to meet with most severe Punishment; But great care must be taken in this Case by the Subjects, to offer these Petitions with all the imaginable Respect and Humility due to His Majesty, expecting his coming, at a convenient distance from the High-road, if they expect to be favourably receiv'd; For if they are wanting in these Marks of Respect, and will force themselves upon him,



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him, by loud Acclamations, and demanding Justice, they are push'd back by the Guards; tho' effectual Care is taken, that no hurt be done to any who come to present their Petitions, unless they should be so bold as to lose all manner of Respect, this Prince being willing to give all due Encouragement to his Subjects, to have recourse to him in their Grievances, looking upon this as the most proper Means to keep the *Mandarins* in their Duty, for fear of being accused before the Emperour. We have observed during our Stay in *China*, that many of the most Considerable *Mandarins* of the Empire, and who had free Access to the Prince's Person, being thus complain'd against, and found guilty of what they were charg'd with, lost not only their Employments, but were likewise severely punished, according to their Deserts.

The present Emperour never had any Favourite Minister, in whom he confided, but has introduced such an Absolute Government in the Court, that no body dares speak to him concerning any Business that does not belong to his Province, unless he be ask'd. And, as for his own Person, he is so close in all his Affairs, that the more you approach to his Person, the more you are convinced, that his Designs are past all Discovery.

It is his Custom to require an exact Account of all Matters of Moment, and to have secret Intelligence by different Per-

Persons, of all that is transacted in the Courts of Justice, and otherwise; when he gives Audience to private persons, he asks much, but answers little. He observes with great attention every word that is spoke to him, which he ruminates upon at leisure; And to be short, there is scarce any Prince, that ever I heard of, who more seriously reflects upon all what comes before him, who knows better the Act of Dissimulation, and is a greater Master both of his Words and Secrets.

He is so happy in his Memory, as to remember for a great while after, the meanest Circumstances of Things he has once taken notice of, even to the names of Persons; neither the multitude of his Affairs, of which he daily takes cognizance himself, neither length of Time being able to erase that out of his Memory, which has been once firmly imprinted there. Of this we as well as Father *Verbiest*, have had several times Experience; Among the rest it happened one day, when the said Father was following the King in one of his Progresses, that his Majesty ask'd him the name of a certain Bird which he saw, and the name of which, Father *Verbiest* had told him in *Flemish*, several years before; The said Father not being able just then to remember the name of the said Bird, which was somewhat odd; was not a little surpris'd, to hear the Emperour ask him; whether it was not call'd so and so in *Flemish*, and that



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that he should remember what he had forgot himself!

This prince has so quick an insight into Matters, that it is no easie Matter to deceive him, and such is the Solidity of his Natural Understanding and Judgment, as most generally to pitch upon the best expedient, where the Success is doubtful, and even the best Head-pieces among his Ministers of State, do readily confess, that they are more beholding to his Instructions than their Advice in most Matters of Moment.

Of this he has given frequent Instances, both whilst the Differences were on foot betwixt him and the *Muscovites*, and during the Treaty of Peace with them. As the *Muscovites* were formerly look'd upon as a very unpolish'd Nation, which had nothing that is engaging in their Conversation, and that the vast distance betwixt their Country and *Peking*, made them little regarded in *China*, as being scarce known there; so their first Embassy, which was sent to *CHUN-TCHI*, the present Emperour's Father, was not as much as admitted to Audience.

For these *Muscovites* having refused to conform themselves to these slavish Ceremonies, which commonly are made use of by those who make their applications to the *Chinese* Court, they were kept up close, in a manner, like Prisoners, without having the Liberty allow'd them to see the City of *Peking*, or to converse with

with any of the Inhabitants; and being after some time sent back with their Presents, and without receiving their Credentials; This gave the first Occasion to the *Muscovites* to Invade some of the *Tartars*, Subject to the *Chinese* Empire.

The present Emperour had no more reason to fear the *Muscovites*, than his Predecessours, but wisely considering, that they might prove troublesome Neighbours to some of the *Tartars* subject to and bordering upon *China*, His Majesty judged it most advisable, to treat them with more Civility, for the Benefit of his Subjects.

Of this he gave a very remarkable Proof some years ago; For the *Muscovites*, having been forced to surrender at Discretion, the Emperour was so far from punishing them with Death, (according to the antient Custom of *China*) that he treated them very civilly; those that were willing to return into *Muscovy* he sent back with a certain allowance of Provision; such as were willing to serve him, he receiv'd among his Troops, some of whom were sent to the Capital City of the Province of *Leaotong*, the others to *Peking*.

They had each of them a House with some Land, and Slaves allotted them, and each simple Foot Souldier was made a Horse Man; The Officers were entertained in the same Station, and in better pay than they had in the *Muscovite* service.

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In the same manner he has treated the *Muscovite* Envoys, which since that time were sent to his Court, with a great deal of Civility, in defraying their Charges as long as they were within his Territories, and ordering the necessary Carriages to be provided not only for their use, but also for their whole Baggage and Merchandizes, both in going and coming, through a large Tract of Land of above three hundred Leagues. Whilst they were at *Pe-king*, they had all the liberty that could be granted, both in their own Persons and Traffick, without paying the usual Custom, or any molestation. The *Muscovites* being thereby made sensible of the Benefit that did accrue to their Empire by this Commerce, the desire of not losing this Advantage was one of the main reason, which induced them to conclude a Peace with the *Chinese*.

The *Muscovite* Plenipotentiaries did frankly confess to the two Fathers *Pereyra* and *Gerbillon*, which were sent by the Emperour of *China* to be present at the Conferences of Peace betwixt these two Nations, That the Chief Motive, which had prevailed with his *Czarish* Majesty to send his Plenipotentiaries to the Treaty of Peace, was the good Treatment his Subjects had of late received from the present Emperour of *China*.

It is certain that on the *Chinese* side, it was by the Emperour's absolute Authority, That it was resolved in his Council, that

that their Plenipotentiaries should meet those of *Muscovy* upon the Frontiers; this Prince looking upon it as very reasonable, to dispense with that antient Custom of the Proud *Chineses*, who never used to send any Ambassadors to foreign Princes, unless it was, to carry to them their Emperour's Commands.

The two Chief of this Embassy were two of the most considerable Lords of his Court, the best Head-pieces in his Great Council, and of whose Integrity he was well assured. The Treaty not being brought to a good issue the first Year, he was so far from being disgusted at this want of Success, that on the contrary, he sent his Plenipotentiaries a second time, with such full Instructions, that the Treaty was happily concluded, and the Limits settled betwixt these two Empires, to his Satisfaction.

It is more than probable, That if this Emperour would have insisted upon those extravagant *Punctilio's*, used among the *Chineses*, and would have pretended to give no better reception to the *Muscovite* Ambassadors, than what they had met with at their first Embassy sent to this Court, they would have found means to enter into an Alliance with some of the *Western Tartars*, by which means they might have proved very troublesome Neighbours to the *Chinese* Subjects on that side.

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And upon this occasion, I cannot pass by in silence, That the *Muscovites* are not the only strangers, who have been made sensible of the good Will, the present Emperour bears to them. The *Portugese* and *Holland* Ambassadors, have received such signal Proofs of his Magnanimity, during their stay in this Court; That they do freely confess, That the present Emperour's Temper is far different in this respect, from that of the *Chineses* in general, who have at all times shewn so much Aversion to Strangers, and have look'd upon them as so despicable, as not worth their keeping any Correspondence with them; Or if they vouchsafed sometimes to receive some of their Ambassadors, they were treated rather like Subjects than their Equals.

Thus much is to be said in behalf of the *Chineses*, That unless it be the *Japoneses*, the *Toakinenses* and *Coreans*, who have got something of Politeness, which they are obliged for, to the *Chineses*, all their neighbouring Nations are very Savage and Barbarous; But the present Emperour, who has a much better insight into foreign Affairs than the rest, has a considerable time ago, found out the effects of this Mistake. The *Jesuits* have imprinted into his Mind so advantageous an *Idea* of the *European* Kingdoms, and of some other Nations in the World; and by this continual Application to some of the best Works, as well as to Arts and Sciences flourish-

flourishing in *Europe*, he has been sufficiently convinc'd, that the *Chineses* are not the Onely in the World, who can boast of their being Famous in many Arts and Sciences.

This has been, in a great measure, the true Reason why this present Emperour has thought fit, to lay aside this preposterous Custom of the *Chinese* Nation, and to receive the Ambassadors of *Holland*, *Portugal*, and *Muscovy*, with all the marks of Respect and Civility; tho' at the same time, they were obliged to Accommodate themselves in this point to the antient Custom of this Empire, as to Treat concerning what they were to transact, with the Courts appointed for that purpose.

But this singular Wisdom and Conduct did never appear with such Lustre, than during these several intestine Commotions, which happened under his Reign.

The first and most Famous of all, was the Rebellion raised by one *Ousan-Gonei*, who, having brought a considerable number of *Tartars* into *China*, and thereby deserved the Title and Dignity of King, of Feudatary Prince of a certain Province, from the present Emperour's Father, at last entred into Cabals against the *Tartars*, with an Intention to drive them out of *China*.

He was at first so successful, that in a little time, he made himself Master of one half of this vast Empire, without much Opposition, and it was next to a

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Miracle, that the rest escaped his Hands; the *Chineses* declining, wherever he came, for his Party; in comparison of whom, the *Tartars* were but a Handfull of People, who were not able alone to stop the Current of his Victorious Arms. But such was the Prudence and Conduct of this young Prince, who then was not above twenty years old, that what he wanted in Force, he supplied by his own Ability.

To speak without Flattery, it was chiefly owing to this Prince, who managed all Matters in Person; it was, I say, owing to the wise Precautions he took with the Chief Governours of the Provinces, and other Military Officers among the *Chineses*, that he not only kept in Obedience those who had not had the Opportunity as yet to joyn with the Rebel *Onsan-Gouci*, but also brought over a great many of the Revolted *Chineses*.

'Tis true, he did not appear in Person at the Head of his Army's; but this was an effect of his Wisdom, being sufficiently convinc'd, that his Presence was of Great Consequence at *Peking*, to keep the Northern Princes in Obedience, and to disperse by his Royal Presence these Factions, which were carried on in that City against his Interest, and which might otherwise have proved of more dangerous Consequence, than the whole Force of *Onsan-Gouci*.

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To be short, he acted in this Affair not like a young Prince, but with such precaution, that no more could have been expected from the most accomplished Politician. He was day and night present at the Councils, and ready at all times to dispatch his Orders according to the different Exigencies of Affairs, concerning which, and all the least Circumstances that attended it, he had constant Intelligence given him; it being the most dangerous that ever threatened the *Chinese* Empire; forasmuch as it proved the Source of many other Factions, which however, he happily suppressed before they came to any Maturity, by his prudent Conduct.

The first of these Factions was a Conspiracy among the Slaves of *Peking*, who being all *Chineses*, had agreed among themselves, to Murther all their Masters that were *Tartars* by Off-spring, in one Night; and the better to compass their Design, they were afterwards to set Fire to four or five places of the City. But there being so vast a number concern'd in this Conspiracy, as scarce to know one another, the same was by Accident discovered by several of the Accomplices, some days before it was to be put in Execution; whereupon the Emperour, having seized upon and punished with present Death some of the Ring-leaders, he broke the Neck of the whole Conspiracy in a few days, by granting a General Amnesty to the rest.

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This Faction was soon after followed by another : For the Kings of *Canton* and *Fokien*, being likewise of the *Chinese* Race, when they saw the *Tartars* embroil'd by the Revolt of *Ousou-Gouci*, did look upon this as the fittest Opportunity to shake off the *Tartarian* Yoak, and to make themselves Sovereigns each in their own Province.

Much about the same time there revolted another King of the Race of *Mongo*, Chief of the Head branch of those Princes descended from the *West-Tartarian* Emperours, who Reigned over *China* before the Imperial Family of *Taiming* ; which is above three hundred years ago, and who, after they were chased from thence, regain'd the Imperial Throne a second time, and reigned till the 30th year of this Age, when these Princes ruined themselves by Intestine Divisions:

For, the present Emperour's Grand-father, laying hold of this Opportunity to ascend the Imperial Throne, knew so well how to foment these Quarrels, till he found means to reduce them, one after another, under his Obedience, not expecting even the Chief of the Family, who retained hitherto the Name of Emperour, and was forced by his own Subjects, to submit like the rest. But the *Tartars* of the Race of *Mantcheon*, to render their Subjection more specious and easie, did, after the entire Conquest of *China*, bestow the Title of King upon this Emperour,

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as well as upon several others of the most Potent Princes of the Family of *Mongo*.

Whilst the present Emperour was engaged against the three beforementioned Rebellious *Chinese* Princes or Kings, some Officers belonging to this Prince, who is Chief of the Principal Branch of the Family of *Mongo*, being come to *Peking*, and having observed, That the Place was not provided with any considerable Number of Troops, the Garrison consisting only of a few young, raw Soldiers, they did not fail to give Intelligence of it to their Master, who being encouraged to improve so favourable a Conjuncture, resolved to try his Fortune, whether he could recover his antient Right, and the Empire of *China*.

But whilst he was making the necessary Leagues with the other neighbouring Princes of the Race of *Mongo*, the thing could not be carried on with so much secrecy, but that it reached the Emperour's Ears, who with an incredible Resolution, sent immediately a small Body of Troops, composed partly of the Garrison of *Peking*, partly of those Quartered in the Province of *Leatong*, bordering upon the Territories of the revolted Prince, against him, whereby the Enemy being bereaved of the Succours he expected from the other Princes his Allies, was forced, with what Forces he could bring together in haste of his own, to fight the Army of the Emperour, who were advanced to



the very heart of his Proynce, where he was entirely put to the Rout, and taken Prisoner in the pursuit, with his Brother and Children.

He made use of the same Method, and with the same Success upon many other Occasions, during the Civil War; for with that small number of Troops, who were entirely to his devotion, he always was successful against the Rebels, tho' they stood it out to the last with a great deal of Bravery.

Among the Heads of the Rebellion, even many, who did not stir, or had any share in these Commotions, were seiz'd and put to Death, with all their Children, without distinction of Age or Sex; pursuant to that most rigorous Constitution of the *Chineses*; according to which, Rebellion is punished in the ninth Generation, which was done with an Intention to extinguish the whole Race of a Rebellious Faction.

In the mean while, the Emperour, whose Nature is in no wise inclin'd to Cruelty, was so merciful to the Brothers of the Kings of *Canton* and *Fokien*, that he would not let them receive the least Damage either in their Persons or Estates, knowing them to have had no hand in the Rebellion. But, because he found himself under a necessity to put to Death some of the Kindred of *Ousan-Gonei*, that were as yet very young, he issued out a *Manifesto*, in which he protested, that it  
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was not according to his Inclination, to put them to Death; but that he was constrained to yield to the Law of the Empire, and to the Advice of the Princes of the Blood, and of other Sovereign Courts of the Empire, who were all for maintaining the Force of this Law, to strike Terror into the Subject against Rebellion, by the Dread of the worst of all the Punishments which can be inflicted upon the *Chineses*, which is to leave no Posterity behind them.

Thus the Emperour did not only reunite those Provinces with the Crown, which had shaken off the Yoak, but also those who were dignified with the Title of Kingdoms in favour of three Generals of the *Chinese* Army, who having embraced the Party of the *Tartars*, were very instrumental in the Conquest of *China*.

He had also the good Fortune, to exterminate the Remainders of those ancient *Chineses*, who rather than submit to the *Tartarian* Yoak, when they first entered *China*, chose rather to follow that Famous Pyrate *Conesin*.

It was under the Reign of *CHUNTCHI*, Father of the present Emperour, that this Pyrate attempted no less than the Conquest of the whole Empire, for which purpose, he was advanced with a very formidable Army, as far as the City of *Nanking*, which in all likelihood he would have been soon Master of, if it had not been Bravly defended by a certain *Tar-*



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*tarian* Commander, who being sensible that the Fate of the Empire depended on the Preservation of this Place, did, not only with a small number of Troops, repulse the Enemies in their several Attacks, but at last, also surpris'd the Pyrate and his Army, which he put to an entire Rout one Night, when they were overwhelmed with Drink, having the day before celebrated the Birth-day of their General.

This was the same Famous Pyrate, who, after he had lost his whole Army in this Occasion, retired with his few Remainers to the Isle of *Formosa*, from whence he chased the *Hollanders*, and established himself there. His Son maintain'd himself after his Father's Death, upon that Island, till the present Emperour of *China*, forced him to submit to his Obedience, with all his Subjects, except a few, who retired to the Kingdom of *Kamboja*.

Thus it may be said without flattery, That the present Emperour, *CANG-HI*, has acquired more Glory in subduing so many Rebels, and maintaining himself in the Throne, against so many dangerous Enemies, than the Famous *Amavang* his Uncle, and Guardian to his Father, did, by the Conquest of the whole Empire: For the Conquest of *China* was not very dearly bought by the *Tartars*, the *Chineses* striving to destroy one another at that time, and the bravest among them siding with

with the *Tartars* against their Country-men.

The Fire of Rebellion being thus extinguished, and Tranquility restored to the Empire, the next care the Emperour took, was to re-establish a good Order, and suppress such Abuses as were crept into the Government, during the Licentiousness of these intestine Wars, in lieu of which, he endeavoured to re-establish the antient Vigour of the Laws, and introduce Plenty among his Subjects.

But as he knew, that nothing could so much conduce to the encompassing of this Design, than if Ministers of known Ability and Probity were put in Offices of Trust, both in the Court and Provinces; it was his main Study to chuse such as were best qualified for that purpose, and and to encourage such in their Duty as were in Offices before.

It is to be observed, that the Constitution of the *Chinese* Government is absolutely Monarchical, all depending on One single Head. The inferiour Officers have their Dependance entirely on their Superiours; The Governour of each City regulates alone all Affairs belonging to the City under his Jurisdiction; and so does each Governour in his Province. This Form of Government, which in it self considered, is very perfect, requires however, That the Governours of Cities and Provinces, who are invested with the Royal Authority, be of such approved



Integrity and Probity, as to be Proof against all manner of Corruption.

It is almost incredible, what effectual Care the present Emperour takes in the Choice of his *Mandarins*, especially those of the Provinces and Cities; and with how watchful an eye he over-looks all their Transactions. He does not rest satisfied with the Account he receives from the Court of the *Mandarins*, and with the Persons that are recommended by them, but he has every where his Spyes, who furnish him with secret Intelligence; from whence it comes, that he often chuses quite otherwise, and contrary to their Recommendations; his Chief aim being to advance every one according to his Deserts. For, whenever he observes in any one of his Ministers a more than ordinary Capacity, he never fails to give him particular Marks of his Favour, by bestowing upon him some of the most Eminent and Considerable Offices: On the other hand, if they make the least false steps in the Management of their Trust, this is sufficient to make them lose their Office, if it reaches the Emperour's Ears; But, if any one be convicted of Bribery, he is sure to meet with a Prince who is inexorable in that Point, and without the least Respect to his Degree or Quality, he loses not only his Place, but is Exemplarily punished besides.

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From hence it is, that we have seen such continual Changes among the *Mandarins* of all degrees. For, within the first four Years, whilst we tarried at *Peking*, most of the Governours and Vice-Roys of the Provinces, as well as the Chief Members of the several *Tribunals* or Courts of *Peking* were displaced; for the Emperour keeps so watchful an Eye over them, that it is next to an impossibility that any of their Faults should long escape his Knowledge.

We were no sooner arrived at this Court, but we saw four *Calao*, two *Tartars*, and two *Chineses*, deposed from their Offices at once; as was likewise the President of the first Tribunal of the Six, which are the Supream Courts of the Empire, tho' he was Father-in-law to the eldest Son of the Emperour. At our very first coming to the Royal Pallace, we were shewn one of these beforementioned *Calao*, sitting near one of the Gates, and supplying the Place of a Common Sergeant of the Guards; the Emperour, for his Mortification, having condemn'd him to this Employment.

Much about the same time, two or three *Viceroy*s were brought to *Peking*, one of them in Chains, without the least Attendances, and being afterwards convicted of having exacted Great Sums from the Province under his Jurisdiction, he was condemn'd to Death, the other Two escaped with loosing their Offices, their  
Crimes



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Crimes being not of so high a Nature.

In the next following Year, the *Vice-Roy* of the Province of *Tche-Kiang*, who was always a professed Enemy of the Christian Religion, and did with all his Might oppose our Stay in *China*, being accused of Malversation, was condemned by the Emperour himself, not only to be deprived of his Office, but also to a perpetual Banishment into *Tartary*.

Thus this Prince has laid so strict an Obligation upon himself, to conform his Reign in all Respects to the Laws of Equity, and to advance none but Deserving Persons to any Places of Trust, that there is scarce one Instance to be given, when either out of Partiality or Self-Interest he has acted contrary to this so laudable a Resolution.

Neither is it only in this particular Care of chusing well qualified *Mandarins*, and his Vigilancy over their Actions, that the Emperour's Goodness to his People is Conspicuous; whenever there happens any publick Calamity in his Realm, his Compassion and Inquietude are most evident Proofs, that he looks upon himself rather a Father, than a Sovereign of his People.

Of this we saw our selves, several Instances in two Years. For, there happening a great Scarcity, occasioned for want of Rain, in some of the Provinces, which had reduced the Inhabitants to the utmost degree of Misery; this Prince was  
so

so sensibly touched with their Calamity, that he not only remitted the whole Annual Tribute, which amounts to betwixt thirty and forty Millions of Livres, and caused the publick Granaries to be set open ; but he likewise ordered both Corn and Money to be distributed among the most Necessitous of the People.

And the more effectually to supply the Necessities of the Poor, he gave leave to such of the richer Sort, as had qualified themselves by taking the necessary Degrees for *Mandarins*, and had undergone the Examen, to buy those Offices, and to furnish a certain Quantity of Corn, to be sent to these places, where they stood most in need of it ; And, because there flock'd great Numbers of these Miserable Wretches daily to *Peking*, in hopes of finding some Means of Subsistence there, the Emperour found out a way, at once to supply their Necessities, and to do something for the publick Good ; For he ordered them to be employed in re-building those Tribunals that are within the Precinct of the Court, by which means he also prevented those Disorders which are the ordinary Effects of an idle Life.

Upon the occasion of any publick Calamity, he debars himself of his ordinary Divertisements, which else he frequently takes at one of his two Royal Country Seats, not far from *Peking*. We have seen him, during all this Time of that Scarcity of Corn, keep close in his Pallace,



Pallace, without appearing in publick, unless when he went with his whole Court to the *Temple*, dedicated to the *Sun*, there, (according to antient Custom observed upon such like Occasions among the *Chinases*) to pray for Rain, by publick Prayers and Sacrifices, which he offers to the Supream Lord of Heaven and Earth; being much more enlightned in this point, than most of the Modern *Chinases*, who being in this fundamental point of Religion, degenerated from their Ancestors (as they are in many other points), do adore the Material Heavens in lieu of that Supream Intelligence, which governs the Universe with an infinite Power, Wisdom and Goodness.

As often as this Prince takes his progress into some of his Provinces (which he does from time to time) on purpose to be inform'd concerning the true Condition of his People, and in what manner they are Govern'd by the *Mandarins*; it is his Custom to appear with a more Affable and Familiar Air than at other times, and to permit even the meanest Workmen or Peasant to approach his person. He speaks to them with so much Affability and Sweetness, as Charms them to the Heart; and among other Questions, which he commonly asks them, he seldom fails to ask, *Whether they are satisfied with their present Governours*. If he finds any real Occasion of Complaint against any one of the *Mandarins*, he is sure to be dis-

possessed

possessed of his place immediately ; as on the other hand, if his Conduct is recommended by the general Approbation of the People, this is a sure step to higher Dignities.

It is about seven years ago, when the Emperour in one of his Progresses to the Southern Provinces, pass'd through *Hovingnan*, which is a large City in the Province of *Nan-king*, and the ordinary place of Residence of the *Tsong-ho*, or Superintendant General of all the Waters, Rivers, and Canals of the Empire, which is one of the most Considerable places without the Court. This *Tsong-ho*, being accused of Malversation in his Office, and upon the point of being displaced, besides the paying of a Great Fine ; the people of this City presented a Petition to the Emperour, in favour of the said *Tsong-ho*, who had no sooner perused the Petition, much in Commendation of this *Mandarin*, but without taking any further Information, he restored him immediately to his Office ; as an evident Mark, that nothing could be able to make a more sensible Impression upon his Mind in respect of the *Mandarins*, than if they treated the people in such a manner, as to be considered by them rather like Fathers than Governours.

Though it is beyond all Dispute, that the Emperour of *China*, is the most potent Prince in the World, both in respect of his vast Revenues, and the great extent  
and



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and Goodness of his Territories; nevertheless is he a great Enemy to Luxury, in respect of his own person; being in this point an exact Observer of one of the Fundamental Laws of the *Chinese* Monarchy, which forbids all excessive Expences in the Great Ones, and the Prince himself, unless it be with relation to the publick Good.

Not but that the Expences of his Household surpass without all Contradiction, much those of the most Magnificent Courts of *Europe*, by reason of that almost innumerable Multitude of Officers and others, who daily have their Subsistence from Court; But in respect of his own Person, he is the most Exact pattern of Frugality and Modesty. 'Tis true, he is Serv'd at his Table in Gold and Silver, according to his Grandeur, but in other Matters not regulated by Custom, he never shews the least Inclination to Nicety; being contented with ordinary Dishes; and such is his Sobriety, that there cannot be one Instance given when he committed the least Excess in that kind.

His Pallace is of a vast Circumference, resembling in Bigness a considerable City, and to look upon the many large Structures which it contains, and which are all covered with Tyles varnished with a Gold Colour, affording a most Glorious sight, it is no difficult matter to judge that this Pallace was intended to be the Seat of a Great Monarch; But as for the Appartments

ments and their Furnitures, even not excepting the Emperour's Lodgings, their Chief Ornament is, that they are kept clean and neat, there being nothing to be seen but some Pictures, a little Guilding, and plain Silk Hangings, of which indeed there is great plenty, because they are so common in *China*.

He has built himself a Country-house, about two Leagues distant from *Peking*, where he takes frequently his Divertissements, and retires thither for a good part of the Year. But besides two Great Cisterns and some Canals, which have been made by his Orders, there is nothing to be seen there that bears the least proportion to the Magnificence of so Rich and Great a Monarch. Every thing indeed is very Neat; but in respect of both the Structure it self, and in respect of the Gardens, and the whole Design of the Place, it does not approach to some Country Houses belonging to some Persons of Quality about *Paris*.

His Modesty appears as well in his Habit as in all other Things which serve for his proper Use. For, his Cloaths, unless it be some Sables and Ermins, which as they are very common in this Court, so he makes use of them for the Winter Season for Linings, are of a plain Silk, which is so common all over *China*, that every body, unless the poorest Sort, makes use of them.

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In a Rainy day you shall see him sometimes dress'd in a Wollen Cassock, such as is worn among the ordinary Sort of people in *China*; so, we have seen him sometimes in the Summer appear in a Habit made of nothing but Callicoe, which is the ordinary Wear of the *Chineses* in their Houses. Unless it be upon some Festival, the only thing which is remarkable and magnificent in his Habit, is a very large Pearl, which during the Summer Season he wears upon his Bonnet, made after the *Tartarian* Fashion.

His Chair in which he is carried both within and without the Precinct of the Pallace, when he has no mind to go on Horseback, is no more than a kind of a Litter, made of ordinary Wood Varnish'd over, adorned on the Corners with Copper plates, or Guild Carvings of Wood. He appears no more Magnificent when he goes abroad on Horse-back, the Trappings of his Horse having no other Ornament than a pair of Stirrups of Iron very neatly gilt, and the Reins of his Bridle being of yellow Silk.

To comprehend all in few words, there appears nothing in any thing which belongs to his Person, which has the least Resemblance to that Pride and Pomp, which is so much affected by the other *Asiatick* Princes; and it may be truly said of him, That he is sensible, that the true Lustre and Grandeur of a Prince does not consist so much in the exterior Pomp, as in their

their own Vertues ; especially since it must be confess'd, That, as his Treasury is vastly Rich, his Empire abounding in all manner of Things, and the *Chinese* naturally inclin'd to Industry and all sort of Handy-works, he might with as much ease exceed all the other Princes of *Asia* in Pomp and Magnificence, as his Empire has the preference before theirs both in Extent and Riches.

But to let the World see, that it is not out of Avarice or any sordid Temper of his own, that he thus avoids all Profuseness and Luxury in Matters relating to his own Person ; he shews himself as Liberal and Magnificent in any thing which has respect to the Publick, as he is Sparing in his private Expences. He is not prodigal of Millions, when they come in Competition with the Welfare of the Empire. He does not grudge to bestow Immense Sums in repairing the publick Edifices, to keep the Rivers, Channels, Bridges, and Banks, and such like Things, which serve for the Conveniency of Commerce, and Ease of the People, in good Repair : From whence it is easie to judge, that, if he retrenches something from his superfluous private Expences ; he Husbands it for the Benefit of the publick Good, in order to employ it for the more exigent Occasions of the State, the Chief aim of this Prince being, to be considered by his Subjects as their Father, not their Master.



Of this he gave a most Eminent proof about five years ago. The greatest part of his Soldiers ( of whom there is a great Number at *Peking* ) were reduced to great Extremity by reason of their Debts, which they had contracted from time to time, the greatest part of their Pay being scarce sufficient to pay the Interest of what they ow'd. This could not be imputed to any thing else, but the Ill-husbandry of the Soldiers themselves, or at least of their Father's; For their Pay is both very good, and exactly paid every Month; and when they first settled themselves at *Peking*, they had Houses, Grounds, and Slaves allotted them, sufficient for an honourable Maintenance, every one proportionably to his Quality. Nevertheless the Emperour was no sooner inform'd concerning their present Condition, but being touched with Compassion, he ordered immediately their Accompts to be Stated, and to be paid out of his Treasury, the whole amounting to above sixteen Millions of Livres.

And to prevent the like for the future, he issued his Orders, That no private person should presume to advance any Money to the Soldiers upon their Pay, under penalty of losing the Debt; but to supply at the same time the Occasions of the Soldiers in case of Necessity; he commanded, that upon any necessitous Occasion Money should be advanced them out of the Treasury, to a certain limited Sum,

Sum, to be deducted by little and little out of their Pay, without putting them under the necessity of paying Interest-Money, or rather Extortions, as are usually paid at *Peking*, when people are driven to the necessity of Borrowing Money.

About the same time, a Petition being presented to him from the *Hia* or ordinary *Mandarins* of his Guards ( of whom there are betwixt seven and eight Hundred ) and from some other Officers belonging to his Household, That they were much in Debt, and begg'd Relief from His Majesty ; he ordered the Officers of his Household eight hundred Livres a-piece, and four hundred to each of such of the inferior Officers, as were unable to pay their Debts, and whose Duty it is to Attend his Person in the progresses he makes throughout the Empire. This Sum which amounted in the whole to above two Millions of Livres, he ordered to be paid out of his privy Purse ; because, said he, *It would be unjust to lay the Burthen of these Debts, which have been contracted by my Domestick Servants, upon the Publick Treasury.*

This Extraordinary Generosity of the Emperour, had very near proved the Occasion of a Revolt among those of the *Chinese* Horse, who being composed of Slaves, as they could not contract any Debts, so they had had no share in the Emperour's Liberality. It is to be observed, that there is a considerable num-



ber of these Horsemen entertain'd among the *Tartars*, and, that as their Pay is very good, so they for the most part, maintain thereby their Families. Near five thousand of these Slaves assembled themselves near the Royal Pallace, in order to present a Petition to the Emperour, in which they begg'd to be included in the Number of those that were to receive such ample Marks of his Bounty.

There being not one among all the Courtiers there present, who shewed any Inclination to prefer their Petition to His Majesty, they remained for some time in an humble posture, bare-headed and upon their Knees, in the Great outward Court of the Pallace; But being soon after inform'd by some that pass'd that Way, That the Emperour was gone to take a Walk in the Garden behind the Pallace, they surrounded the Garden, and with great Clamour, desired His Majesty to extend his Bounty to them as well as the other Soldiers, they having been ready upon all Occasions to serve him, and sacrifice their Lives for his Interest, with the same Zeal as the rest: But the Emperour taking another way, did, as if he had not heard or understood their Meaning; whereupon some time afterwards, word being brought to the Emperour, That they had forced the first Gate that leads to the Garden, inspite of the Guards; who were not able to resist their Number, he commanded eight of the Ring-leaders to  
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be seised instantly, and the rest to be beaten out of the Court with Sticks; which being done accordingly, this mutinous Rabble was dispersed in an instant.

But as His Majesty had by this last Act of Generosity, given very ample demonstrations of his Affection and Tenderness for the Soldiery in General; so, upon this Occasion, he resolved to let them see, That he would not suffer himself to be abused, and that he knew how to punish their Insolence. For which Reason, these eight Mutineers were ordered to be tryed before the Criminal Court, as well as their Masters, pursuant to an antient Custom among the *Tartars*, according to which the Masters bare a Share in the punishment inflicted upon their Slaves, in case of any Misbehaviour, the better to oblige them to keep a watchful eye over their Slaves, that they may not transgress upon others.

By this Court the eight Slaves were the next day condemned to Death, and their Masters to a perpetual Banishment into *Tartary*.

The Emperour however extended his Mercy towards them in mitigating this Sentence, which was only executed upon one, who having been the Chief Ring-leader of this Mutiny, was beheaded the same day before Ncon, and his Master, who was one of the *Mandarins* of the Emperour's own Guards, lost his place, and was banished into the remotest parts of *Tartary*.



The other seven escaped with being soundly Whipt, and as a further Punishment were forced to carry, for three Months after about their Necks the *Chinese Cangue*, which is nothing else but two thick Boards joyn'd together in the middle, like our Pillory Boards, of about three foot Square, and near eighty pound Weight.

Their Masters were Graciously pardon'd by the Emperour, as well as the other Soldiers, and their principal Commanders, who threw themselves at His Majesty's feet, excusing their Fault in not preventing the Design of these Mutineers, and asking his Pardon, ready to submit themselves to any Punishment he should think fit to inflict upon them for the neglect of their Duty. Thus this Great Prince, knowing how to keep an equal Ballance betwixt Mercy and Severity, makes himself both beloved and fear'd by his Subjects, who thereby are kept under a most strict Obligation of performing their Duty.

As he is in his own Person the greatest Enemy of Idleness and Laziness; but the greatest Admirer of Business, without being the least sparing of his own Person, so it is his Chiefest Study to prevent his Subjects; but especially the *Tartars* of the Race of *Mantcheon*, from being ensnared by the Luxurious Life of the *Chineses*, being sensible, that if they once were brought to tread in the footsteps of the *Chineses* as to this Point, it would be a very difficult Task

Task for them to maintain themselves in *China*; which they Conquered with a Handful of Men; only, because they are inured to all manner of Hardships, as their Enemies were swallowed up in Luxury, which had rendred them quite Effeminate.

'Tis for this Reason that the Emperour, who is a great Master in the Politicks of this Government, sends very rarely any of the *Tartars* as *Mandarins* to the Southern Provinces of the Empire, where they are more addicted to this Vice than in other Parts; and, if he is sometimes obliged to send some thither, he recalls them as soon as possibly he can. 'Tis for the same Reason of State, that he goes so frequently abroad a Hunting; and that almost every year he takes once, if not twice, a Progress into the Mountainous parts of *Thartary*.

For, his Guards and Officers of the Houshold, as well as most of the Great Men of the Court, or Chief Commanders of his Forces, and other *Mandarins* of the Court of *Peking*, being obliged by their Places (at least each in his Turn,) to attend the Emperour's Person wherever he goes; it is upon these Occasions, that by his Example, he animates them to endure the Fatigues of the Campaign, and to follow him wherever he leads the Way, where he is sure never to be sparing of his Person.



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For in these Progresses you shall see him appear in a very common Habit, sometimes a whole day on Horseback, traversing the Mountains and Forrests, so that he tires sometimes nine or ten Horses in a day; and oftentimes, according to the disposition of the Ground, does not grudge to march on foot for a considerable time.

When he returns at Night to his Tent, he is so far from taking any Repose, that he first dispatches all Matters before him, in the same manner, as if he were in his Pallace at *Peking*. He peruses and takes an Account of all Petitions laid before him, without delay, which oftentimes takes up good part of the Night, so that he spares these hours from his Sleep, which he has employed in the Day-time for his Diversion. And it is observable, that he leads this sort of Life not for four or five days only, but sometimes for three or four Months together, without Intermission.

Father *Gerbillon*, who among all the *Jesuits* attends him most frequently in his Progresses, has attested to me, That he has seen him often all covered with Dust and Sweat, continue the Chase, without changing his Linen or Cloaths after they came to the appointed Place of rest; and that he has seen him for several Hours together, sitting and exposing himself to the Heat of the Rays of the Sun, without an *Umbrello*, which constantly attend him wherever he stirs, in great Numbers.

I have heard the same Author, *Gerbilbon*, relate it to others of our Society, That in one of his Progresses, at a great distance from *Peking*, the Emperour and his Court were forced to pitch their Tents in a place where it was very difficult to be supplied with any other Provisions, but what the Place afforded, so, that most of his Retinue were forced to be contented with Beef and Mutton, of which you meet with good Store in *Tartary*. The Emperour, to let them see, that at this Juncture, he could live and be satisfied with what the rest had, ordered, That nothing but Beef and Mutton should be Serv'd upon his Table, till such time that they receiv'd new Supplies of Provisions, sufficient for all the rest of his Attendance,

By these Means he encourages his Subjects to use themselves to undergo all sorts of Fatigues, being never sparing of his own Person upon such like Occasions; as on the other hand; he is sure to lay some Mortification or other upon those, whom he finds addicted to an Idle and Lazy Life.

For which reason, to prevent the Children of the Chief Men of his Court, of the *Tartarian* Race, or of those *Chineses*, who have espoused their Interest, from embracing an idle Life, he makes it his constant Custom to prefer them to such places as are not to be Officiated without a great deal of Trouble,



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So soon as they are of a fit Age to go abroad, he makes them take care and lead his Hounds, when he goes a Hunting; others he employs in managing his Hawks and other Birds of Prey. Some are employed in boiling Tea and other Dishes for his Use, and in Serving them at his Table; some in making Bows and Arrows for his own and his Son's Use. Those who are to be preferr'd before others, by reason of their Great Quality, or on whom the Emperour intends to bestow some particular Favour, are made *Mandarins* of his Guards, who lead a very Toilsome Life, being obliged by their Station to be upon the Guard both Day and Night, at least one day in six, to attend every Morning early at Court, and to follow the Emperour in his Progresses.

As they are commonly chosen out of those who have considerable Fortunes to expect from their Parents or Kindred; so they are the better qualified to bear the Expences of these Journeys, which are very chargeable, and would be the ruine of People of Moderate Estates, by reason of the great number of Horses and Servants they are obliged to carry along with them, when they are a Hunting in remote places, where meeting sometimes with inhabitable Desarts, they are forced to provide themselves aforehand with all manner of Necessaries for their Sustainance and Conveniency.

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Besides, that thereby these young Gentlemen are inured to all manner of Fatigues and Hardships, the Emperour likewise reaps this Advantage by their constant Attendance upon his Person, to meet with frequent Opportunities to improve their Ability; according to which they are afterwards Advanced to the most Eminent Dignities in the Empire.

All these beforementioned Qualifications, would questionless be judged more than sufficient among other Nations, to place this Prince among the most Famous Hero's; But the *Chineses*, who measure the Ability and Qualifications of Great Persons to be entrusted with the Management of publick Affairs, by their Skill and Knowledge in all manner of Arts and Sciences, would scarce look upon him, (as they do) as one of the Greatest Monarchs that ever ascended the *Chinese* Throne, if he were not as well Accomplished in this, as in other Matters.

It is without question, for no other reason, than to conform himself to the predominant *Genius* of the *Chinese* Nation, that he applied himself with so much Affiduity to the Study of all the Learning and Sciences in vogue among the *Chineses*, that there are few Books of Note in that Language, but what he has taken the pains to peruse.

He has got a great part of the Works of *Confucius* by heart; these being considered among the *Chineses*, as the Originals.



nals of all their Sacred Books, and revered as such. To attain to a more perfect understanding of all the most difficult Passages therein contained, he has caused certain Commentaries to be made upon them for his own Use, both in the *Chinese* and *Tartarian* Languages, by the most Able Doctors of the Empire; many of whom were employed for ten or twelve Years together, to bring this Work to perfection; and at the same time to explain the Text to the Emperour. The better to shew his Veneration for this most ancient Doctrine of the *Chinese*, he did compose the Prefaces himself, which were put before each of these Commentaries, and published by his Authority.

He likewise caused the Universal History of *China*, to be Translated into the *Tartarian* Language; and the first Translation not being so exact in all its parts as he desired, he ordered a second to be made, which as it was more perfect, so it was augmented with some additional Notes, for the better understanding of some difficult passages. He is so absolute a Master of the whole Body of this History, that, notwithstanding its vast extent, you can scarce mention any passage in it, but what occurs immediately to his Memory.

Of this we had the opportunity to observe a most remarkable Instance about six years ago. The Emperour had ordered a certain Inscription to be made upon the Tomb of his Uncle on the Mothers-side,  
who

who had not long before lost his Life. in a Battle fought in *Tartary* against the King of *Eluth*, who is one of the *West-Tartarian* Princes, and had with a considerable Force invaded the Frontiers of *China*.

The Doctor who was pitch'd upon to compose it, and who was look'd upon as one of the best of the Imperial College, had; by what mistake, I know not, made a comparison betwixt this Uncle of the Emperour and a Famous General among the *Chineses*, who in effect, had deservedly acquired the Reputation of a Brave and Great General; but, who besides other ill Qualities, was stigmatiz'd for want of Loyalty to his Prince: As for the rest, the whole was extreamly well done, so it met with the general Approbation of all the Doctors, who were to revise it, and of the President of the College himself, who being at the same time President of the Tribunal of Rites, did present it to the Emperour, who always takes notice of any thing of Moment.

But what had escaped the Sagacity of so many Learned Doctors, who are considered here as Oracles of all the Sciences known among the *Chineses*, and who by their Profession, ought to be particularly well vers'd in History, was at first sight discovered by the Emperour. For, this Prince, recalling to his Memory, beyond what all the rest had done, the Defects charged upon this General in the *Chinese* History, who had lived above two thousand



sand years before ; and being sensible that this Comparison would rather tend to the Dishonour of his Uncle, than to transmit his Great Name to posterity ; after he had strictly examined all the Circumstances of the Matter, he resolved to punish this Oversight in the Doctor, who had been the Author of the Inscription, by Banishing him into the Province of *Leatong* ; and the President, who had the Revising of it, with the Loss of his Place.

The present Emperour is likewise well vers'd both in the Rhetorick and Poetry of the *Chineses*, being a nice Judge both of the *Chinese* and *Tartarian* Languages ; both which he writes in with the greatest Exactness imaginable, and excels in Politeness of his Speech, the most refined of all his Courtiers. To be short, there is not any kind of Learning in *China*, but what he is a Great Master of. He is very Curious in his Library, which is composed of all the Valuable Books to be met with in the whole Empire ; and many of approved Ability are employed, to search in all places after good Books, out of which the Emperour frequently chuses such, as he judges fit to have a place in his Library.

Besides these, there are many others, whose constant Business it is, to Translate the best *Chinese* Books into the *Tartarian* Language ; which is a great Addition to the last, and a vast Advantage especially to the *Tartars* of *Mantchou*, as well as to the Missiona-

Missionaries, they being not well vers'd in the *Chinese* Characters, by reason of their great variety, could otherwise not attain to the Knowledge of the *Chinese* Language, and consequently of their best Books, without applying themselves for several years to that Study, which by the Conveniency of these Translations, (easie to be understood in comparison of the *Chinese* Language) they apprehend without any great difficulty.

The Arts and Sciences of the *Chinese*, are not the only Delight of this Prince; for as he judges with the greatest Nicety and Exactness of every thing he thinks worth his taking notice of; so there is not any Science in *Europe*, that ever came to his Knowledge, but he shewed a great Inclination to be instructed in it. The first Occasion which had a more than ordinary Influence upon his Mind, happened (as he was pleased to tell us himself) upon a Difference arisen betwixt *Yang quan-sien*, the Famous Author of the last Persecution in *China*, and Father *Ferdinand Verbiest*, of the Society of *Jesus*. The Dispute was concerning the *Chinese* Astronomy, which this Impostor maintain'd to be very perfect, and not to want any Reformation from the *European* Astronomers, tho' it was well known, that he understood neither. 'Tis true, he was made President of the Mathematical Tribunal; but for his Advancement to this Dignity, he was not so much beholding to his Ability,



lity, as to his perverted Zeal for the ancient Rites of his Country and Religion, in opposition to those who endeavoured to spread the Christian Doctrine among the *Chineses*.

Notwithstanding which, most of the Chief *Mandarins* of the Court, who were not well vers'd in Matters of this Nature, and prepossessed with a good Opinion of things in relation to their Native Country. Those also who were Members of the Mathematical Tribunal, jealous of their own Reputation; and looking upon it as a signal Affront to see themselves Corrected by Foreigners, did with all their Main and Might espouse *Tang-quang sien's* Quarrel. Some few Persons of Authority and Credit there were, who, without the least regard to their own Interest, frequently declared in all places wherever there was the least Opportunity, That the Calculations of the Ephemerides made by the *European* Fathers Missionaries, were always conformable to the most exact Observations they could make; whereas on the contrary, the Calculations of the *Chineses*, founded upon the Principles of their Astronomy, proved always defective.

The Emperour was then scarce seventeen years of Age; and there was at that time a grand Combination of all the Tribunals against the *European* Astronomy, who in a General Assembly, held for that purpose, resolved to request the Empe-

Emperour to give a Decisive Sentence in Favour of the *Chinese* Astronomy. But he proceeded with more Caution in this Matter, than could be expected from his Age; For being resolved to take cognizance of the Matter himself, and to stop the Mouth of all the vain Pretenders to this Noble Science, he sent both to Father *Verbieft* and *Tang-quang sien*, who appearing in the Council to give an account of what was to be proposed to them, he asked them in publick, whether they could by some Experriment or other make it appear to the Eye, which of these two Astronomers was the most exact in its Calculations? *Tang-quang sien* stood mute, but Father *Verbieft* offered to the Emperour, That if His Majesty would appoint a Stick to be given of what length he pleased, that he and *Tang-quang sien* would endeavour to determine exactly in what place the Shadow of it must fall the next day at Noon. The Emperour having approved of this Proposition, and fixed a certain Stick, Father *Verbieft* immediately went to work, and by his Calculation demonstrated in what place the Shadow must fall precisely at Noon the next day. Father *Verbieft*'s Calculation having been fully proved by the Event, and *Tang-quang sien* not being able to calculate it, or to give any other Ocular demonstration of what was proposed to him, the Emperour declared in favour of the *European* Astronomy.

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Soon



Soon after he ordered several more demonstration to be made, which of these two Calculations was the most proper for the Ephemerides and Observations of the Eclipses; and which His Majesty caused to be present, not only the *Mandarins* of the Tribunal of Rites, but also several of the Great Men of his Court, in whom he confided most, and from whom he expected to receive an exact Account of every thing that should be transacted in this Affair. Accordingly all these Observations having been found conformable in all respects to the *European* Calculations, the Emperour commanded that they should be received, and made use of in *China*, according to the Translation made by Father *Adam Shall*, into the *Chinese* Language, under the last Emperour's Reign, which accordingly was put in execution, and continues thus to this day.

As this Tryal of Skill in the Mathematics was the first Occasion that introduced the Father Missionaries into the Emperour's acquaintance; so from that time, he always shew'd a great inclination to be instructed in the Mathematical Sciences, which in effect, are in great Esteem among the *Chineses*. It is to be admired, that, being then of Age, which Princes and Great Personages seldom are seen to addict to Study, he did apply himself to it with so much Affiduity, that he made it his Chiefest Delight, sacrificing all his spare Hours to this Study.

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During the space of two Years, Father *Verbieft* instructed him in the Usefulness of the best of the Mathematical Instruments, and in what else was most Curious in Geometry, the Statique, and Astronomy; for which purpose he wrote several Treatises. It was also about the same time, that he took first to our Musick, under the Tuiti-  
on of Father *Peyrera*, who not only composed an entire Treatise of Musick, but also caused several *European* Instruments to be made for the Emperour's use; upon some of which, he taught him to play some Tunes.

The civil Commotions, which happened not long after, did somewhat interrupt, but not suppress his first Attempts of this kind. For, he employed some of his spare Hours, (notwithstanding his continual Fatigues and Business, the effects of these remarkable Revolutions which happened in *China*) to the repetition of these things he had learned before; and the Flames of these Intestine Broils, being happily extinguished by his Prudence; and all his Subjects, both of the *Chinese* and *Tartarian* Race, enjoying the Fruits of Peace and Tranquility, by the Peace concluded about seven or eight years ago, with the *Muscovites*; it was then that this Prince began to give fresh demonstrations of his Desire to be instructed in the *European* Sciences.



## The History of CANG-HY,

He did the Honour to us Four *Jesuits*, Missionaries then at *Peking*, to receive our Instructions, sometimes in the *Chinese*, sometimes in the *Tartarian* Language; but, as the *Tartarian* is not so difficult as the *Chinese*, the Emperour being inform'd, that Father *Gerbillon* and I, in about eight Months time, had made so much Advance-ment in it, as to be understood tolerably well; he was pleased to make use of us, to explain to him the Principles of these Sciences, in the *Tartarian* Language. The better to accomplish our selves, he assigned us certain Masters for a Month together, who taught us every day in the Tribunal of the Great Masters of the Pallace.

Much about the same time, Father *Anthony Thomas*, did give him further Instructions concerning the Use of the best Mathematical Instruments, in the *Chinese* Language, and the practical Part of Geometry and Arithmatick, the principles of which he had formerly been taught by Father *Verbiest*. He would also have us explain him the Elements of *Euclid* in the *Tartarian* Language, being desirous to be well instructed in them, as looking upon them to be the Foundation, upon which to build the rest.

That every thing might be done with as much Ease and Conveniency as could be wish'd for, he assigned us a certain large Appartment in the Pallace belonging to the late Emperour, his Father's Lodgings; where,

where, he himself used frequently to dine, and pass many Hours in the Day, before we were well in possession of it. Here we were furnished plentifully with every thing we stood in need of, and that in a most obliging manner in the World. For every Morning early, we were attended, and carried to the Pallace, by his own Servants and Horses, and were in the same manner conducted back to our Lodgings every Night. Two *Mandarins* of his Household, well vers'd in both Languages, were appointed on purpose to Assist us in our Works, and as many Scribes as we pleased, to write every thing fair. There scarce pass'd a day, but we were call'd in to the Emperour, who heard our Lessons with a great deal of Attention, and oftentimes he would bestow whole Hours together in our Company, to hear and repeat our Explications; to make the Figures himself, and ask many Questions concerning what remain'd as yet doubtful; and when we had given our Resolutions, both by way, and Mouth, and in Writing, he would bestow much of his leisure Time, to make his Repetitions in private.

He did not neglect at the same time to exercise himself frequently in the Calculations and Use of Mathematical Instruments, and in the reiterated Repetitions of the chiefest Propositions of *Euclid*, the better to imprint into his Mind their Demonstration; and by this extraordinary Appli-



cation, he made the Elements of *Euclid* familiar to himself in five or six Months, that it was impossible to shew him any Mathematical Draught or Figure, having relation to any of the Propositions of *Euclid*, but that he immediately remembered both the Proposition and its Demonstration ; having (as he was pleased to tell us himself ; I read them over at least twelve times one after another. We did Translate all the most necessary Propositions of *Euclid*, and their Demonstrations into the *Tartarian* Language, for his use, as well as the choicest of *Archimede's* Propositions. And with the same Readiness he would remember the Practick and use of the Compass of Proportion, of the best Mathematical Instruments of Geometry and Arithmatick.

Such was his eager Desire to attain to the perfect Knowledge of these Things, that nothing was able to prevent or hinder his Resolution ; neither the various Instances that occur in this Study, nor our want of Skill in the Language. For, if he with any demonstration which he did not well apprehend at first, either because it was more intricate than the rest, or because we wanted proper words to explain our selves clearly in a foreign Language, he would readily ask sometimes one, sometimes another of us, and that at three or four several times, which way the same was to be understood ; and if it happened sometimes that we had not the good fortune

tune to give him a clear Idea of the matter at that time, he would not grudge to defer the further Explication of it, to another time, a convincing Instance of his most Admirable Patience and Attention. He was pleased to tell us one time upon this account, speaking of his own Person; that he never thought he could have too much patience in reference of these Matters, which absolutely requir'd it; and, that from his very Infancy, he had always applied himself, to whatever he undertook, with a great deal of Attention and Constancy.

After he was sufficiently instructed in the Elements of Geometry, he ordered us to compile a whole System of both the Theorick and Practick of Geometry, in the *Tartarian* Language, which we afterwards explain'd to him in the same manner as we had done with the Elements of *Euclid*. At the same time, Father *Thomas* made a Collection of all the Calculations of Geometry and Arithmatics (in the *Chinese* Language) containing most of the Curious Problems extant, both in the *European* and *Chinese* Books, that treat of this matter.

He was so much delighted in the pursuit of these Sciences, that besides betwixt two and three Hours, which were set aside every day on purpose to be spent in our Company, he bestowed most of his leisure time, both in the day and at night in his Studies. 'Tis to be observed, That this



Prince, as he is a declared Enemy of a Lazy and Idle Life, so he never go's to Bed but very late, and rises early; from whence it came, that, tho' we were always very careful in being at Court early in the Morning, it happened frequently, that before we could get out of doors, he had already sent for us, either to Revise some of his Calculations, or perhaps a new Problem; For it is almost incredible, with what Assiduity he applies himself to investigate some new Problems, which have some reference to those that have been explain'd to him before; and how he did make it his chief Divertisement, to put in practise whatever he had learn'd of most Curious in Geometry, and to perfect himself in the Management of the most useful Mathematical Instruments.

For which purpose, besides those that were formerly presented to his Father (which were carefully preserved by his Orders) he caused many more to be made, the management of all which he could learn to understand, even to the Nicest Point. These were committed to the Care of Father *Peyrera*, and Father *Suarez*, who being two Persons that spared no pains in Encouraging the Emperour's Zeal, did manage the whole to the entire Satisfaction of His Majesty.

We on our side, were likewise not negligent in obliging the Emperour with what Mathematical Instruments we had in our Custody, proper for his Use, among which  
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was a very fine and large Demycircle, fitted for Geometrical Operations, being a present of the Duke de Maine. This he did not only make frequent use of in the Gardens of his Pallace, but likewise in his Progresses, when it was always carried upon the Back of one of the *Mandarins* of his Household, who notwithstanding its Weight, was not a little proud of the Honour in being intrusted with this precious Burthen. By the help of this Instrument, he would frequently measure sometimes the height of a neighbouring Mountain, sometimes the distance of some remarkable place or other, and that in the presence of his whole Court, who were surprized to see that their Emperour managed this Instrument, and performed the Operations with the same dexterity and good success, as Father *Gerbillon* a *Jesuite*, who always used to attend His Majesty in his Progresses.

Immediately after our first arrival at *Peking*, we presented him with two excellent Machines, in which one might observe the Eclipses of the Sun and Moon, with the different Aspects of the Planets, for every day in the Year, and for many Ages together. We stand indebted for the Invention of these two most Curious Machines, to those of the *Academy Royal*. The Emperour having commanded us to shew him the perfect Use of them, and how to apply them to the *Chinese* Calendar, ordered these two Machines to be placed



placed on each side of his Throne, in one of the Principal Apartments of his Palace, where I saw them standing but the day before my departure out of *Peking*; a most convincing Proof of the great Esteem the Emperour has for these as well as all other curious [and useful Mathematical Instruments.

Ever since that time, he has shewn a most particular Inclination and Esteem both for the *French* Mathematical Instruments, and other Works and Curious Contrivances; those we had the Honour to offer to His Majesty, having had the good Fortune to meet with his Approbation above all the rest.

It was no wonder if the Esteem the Emperour had for the *European* Mathematical Instruments, soon influenced most of the Great Men at Court to tread in his footsteps; and if those who honour us with their good Will and Favours, do often engage us, to let some be brought over for them; being sensible that they cannot make their Court with better hopes of Success, than by making a Present of some Curious Mathematical Invention or other, to the Emperour, who not only receives very favourably, all what is offered him in this kind, but shews so much Eagerness for his being furnished with them from all Parts, that he has caused all the Mathematical Instruments, that were in the hands of the Governours of the Maritime Provinces, to be brought to *Peking*.

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To encourage this Noble Desire, we sent to our Brothers the Fathers, *Fontenay le Comte* and *Visdelon*, to desire them to furnish us with such Instruments as we judged most proper for the Emperour's use. These Fathers sent us several of the most Curious Mathematical Instruments, some *Phosphorus's*, both solid and liquid, and other such like Rarities; which we having made a Present of to the Emperour, he received them with all the Marks of Joy, and a most particular Esteem. But these Fathers, being afterwards invited by the Emperour to his Court, they and their Presents met equally with the most obliging Reception in the World. Among several other Mathematical Instruments they presented to His Majesty, there were several Levels with two *Pendulum's*, to distinguish the Seconds, for Cœlestial Observations, which by reason of their great Exactness and Usefulness, being highly extoll'd by the Emperour, he assign'd them convenient Places in his own Bed-chamber; And the Prince, who is declared Successour of the Empire, and shews no less Inclination for these Curiosities than his Royal Father, being extreamly taken with them, and discovering his Intention to us, I went straight ways to our House, and presented him with the onely of the same kind, I had left, which he accepted of in a most extraordinary obliging manner.

After



## The History of CANG-HY,

After we had compleated our Explications both of the Practical and Speculative Geometry, in the same Method as we had made use of before, when we instructed the Emperour, in the Elements of the *Euclid*, he shew'd so much Satisfaction in having attained to this Noble Science, that, to give the World some manifest Proofs of his Esteem for these Works we had composed, he ordered them to be Translated out of the *Tartarian* into the *Chinese* Language. He himself took the pains to prefix a Preface to each of them, and to have them Revised and printed in his own Palace, and to have them published throughout the whole Empire in both Languages, as a most evident Sign of his laudable intention, to introduce the *European* Sciences into *China*, and to render them familiar to all his Subjects; and having observed in his third Son, ( who is a young Prince of about seventeen years of Age, and endowed with many Noble Qualifications ) a more than ordinary Genius for these Sciences, he taught him the Principles of Geometry in person.

I do not question but there are not a few, who will look upon this so Extraordinary Inclinations and Assiduity towards these Sciences ( which without all Contradiction, are not sufficiently to be praised in a private person ) as rather blameable than commendable in so Great a Prince, who bears the Weight of so vast an Empire as that of *China*, upon his Shoulders; But, if we will take the pains  
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to make due Reflections upon the due Character and present State of the *Chinese* Empire and Nation, who at all times have made Learning the Foundation-stone of their Government, and the knowledge of Sciences the Steps by which to ascend to the highest Dignities and Employments, we shall be forced to confess, That the Emperour's Extraordinary passion for, and delight in these Sciences, ought to be considered as the Effects of a most refined piece of Policy of *France*, who has an absolute insight into the true Nature of the Art of Government.

It is undeniable, that of late years, if you except Moral Philosophy, which is the principal Study that meets with Encouragement among the Modern *Chineses*, This Nation has neglected most of these Sciences, which rendred their Ancestors Famous to Posterity, and were questionless the Chief Cause of the flourishing Condition of their Empire. The present Emperour being inspired with a most glorious Ambition to restore the antient Glory of this Empire, he judged nothing could be more conducing to attain this Great End, than if he could receive these most useful Arts and Sciences, which were once the Glory of this Nation, and, by his own Example, encourage his Subjects to follow his footsteps.

The Emperour being thus instructed in all the parts of Geometry, apply'd his Thoughts to the Study of Philosophy ;  
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For which Reason, he commanded us to Compile a Body of Philosophy in the *Tartarian* Language, and to follow the same Method we had observed in our Mathematical Treatises, which appear'd to him the most easie and natural. The Success, wherewith it had pleased God hitherto to bless our Endeavours, encreased our Wishes and Hopes of the same, if not better Success in this; and, as we were fully perswaded, that this might prove one day the most proper Means, and be consequently of the utmost Consequence to dispose the Hearts of the *Chineses*, especially those who have any relish of Learning, towards the receiving of the Gospel; we were not sparing in any thing which we thought might contribute towards the introducing a good Philosophy among them.

For this purpose we consulted most of the Antient and Modern Philosophies; but among all of them, found none more suitable for our Purpose, than the Antient and Modern Philosophies of Mr. *Dubamel*, a Member of the *Royal Academy*, by reason of the Solidity, Purity, and good Connexion of the Doctrine contained in this Treatise; which, therefore we made our Guide to bring our Work to the desired Effect.

But the Emperour being about the same time attack'd by a most dangerous Distemper, it was the Advice of his whole Court, and especially of his Physicians,  
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upon his Recovery, to desist for some time from his Studies, as being prejudicial to the re-establishment of his Health. This Prince, being for the abovementioned Reason obliged to be more remiss in his applications to these Sciences, we only shew'd him a short Logic, which we intended as an Introduction to our Philosophical Work, of which we had given a Scheme in a large Preface. It was upon this score, that, in lieu of pursuing the same Method and Purpose we intended before; we saw our selves under an indispensable Obligation to conform our selves to the present Disposition and particular Inclinations of the Emperour; which, as we had observed, being of late, for the most part, bent upon the knowledge of the Structure of the Human Body, upon its various Operations and most surprising Motions, we, contrary to our former Design, applied our selves to Treat of this, with the utmost Care and Application.

But because the *Chineses*, for all their great Reputation of having for many years past, had the ablest Physicians, have at present but a very confused Knowledge in Anatomy; we were forced to extend this Treatise to a much larger Bulk, than we at first intended, and to give a true Idea, first of all the Parts of the Humane Body in general, and to treat of each afterwards in particular; and to represent the several Relations and Connexions betwixt them, to give them a right Idea of  
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the whole *Oeconomia Animalis*. We did not neglect to insert in this Treatise all the most Curious and useful Discoveries of our Modern Anatomists, especially those of Mr. *Du Verney*, and of some other Learned Members of the *Royal Academy*, who have distinguished themselves before others in this, as well as in all other kind of Learning.

We shew'd the Emperour twelve of fourteen of these Propositions, with their proper Figures and Explications, just as he was return'd out from one of his Progresses, he frequently makes into *Tartary*; he was so extreamly pleased with them, that, to shew how much he was delighted with them, he ordered his Chief Painter, who is a Great Master of his Art, to lay aside all other Things, and to make it his whole Business to draw these Figures with all the Exactness he could.

Nevertheless, as this Work requir'd more Application and Assiduity, than was consistent with the Emperour's Health, so our Labour was interrupteh for some time by the Emperour's Command, whole Curiosity inclining rather at that time to the investigating the Causes of some of the most noted Distempers, wherewith he had either been formerly, or was still afflicted; he ordered us to endeavour to inform him concerning the Causes of these Distempers, according to the Principles of our Modern *European* Physicians.

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God Almighty, who by his Providence had given us this favourable Opportunity, to touch more effectually the Heart of this Great Prince in favour of the Christian Religion and its Ministers, did also assist us in making a Considerable Progress in this Matter. For in two or three Months time, we writ 18 or 20 small Treatises, each Treating of a certain Distemper in particular, pursuant to the Method prescribed to us by the Emperour. They met with the good Fortune of being not only Approv'd, but also very pleasing to the Emperour, who extoll'd them in Publick, and sent for us into his Presence, to be Witnesses our selves of the Satisfaction he shew'd upon this Occasion: To give us an ample proof of his Acknowledgement, he pitch'd upon the most proper Reward that could be bestowed upon Ministers of the Gospel, and at our most Earnest Request, he, by his publick Edict granted the free Exercise of our Religion, and consequently freed its Professors from those dangers that had threatned them for many years last past.

In some of the first of these Treatises we had, upon the occasion of speaking of the internal Chymical Remedies, enlarged our selves upon their Excellencies, in respect of this Particular, that besides their Qualities of Curing or giving Ease in many Distempers, they had this peculiar Prerogative before other Medicines, that they were not so nauseous, and taken



in less quantity. The Emperour having conceived a particular Curiosity to see some Effects of it, was very desirous to see some Experiments made of this kind. We did all what in us lay to decline this province, in representing to him, that we having no experience in Matters of this Nature, durst not attempt a thing of such Moment; But this Prince, who by some small things of this Nature, he had seen us do before, judged that we might undertake this also with the same hopes of Success, would not admit of our excuses.

To work therefore we went, taking for our Guide the Dispensatory of the *Sieur Charas*, Director of the *Royal Laboratory*; The Emperour assign'd us a large Room within the Pallace, where we set up a Laboratory. Here you might have seen several Sorts of Furnaces, with most Instruments and Utensils requisite for Chymical Operations; which pursuant to the Emperour's Orders, who is never sparing upon such like Occasions, were all of Silver. We were busie in preparing several Sorts of Conserves, Lymphs and Essences, for three Months together, and the Emperour would sometimes honour us with his Presence, and took such particular Satisfaction in those Preparations, that he ordered them to be preserv'd for his own Use.

More than this, he caused many Golden and Silver Vessels to be made, in which he carried these Medicines in his Progresses;  
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which he took a peculiar Phansie in, and would give them upon occasion to his Children, the Great Men of his Court, and others of his Attendance. It must truly be confess'd of this Prince, that his Natural Inclinations are very Charitable; for no sooner does he hear of any of his Servants being ill, but he sends his Physicians to them, and liberally furnishes them with what is most precious among his Medicines. Of this we have had several times experience our selves; as often as any of us happened to be afflicted with any Distemper.

We had the good Fortune to see many Sick people, and among them, several of the Emperour's Household, to be relieved by these Medicines we had brought along with us out of *Europe*. The Emperour falling sick some time after; and having for some time made use of the *Chinese* Remedies, but with little Success, had recourse to ours, which produced the desired effect. His Physicians jealous of their Reputation, did all what in them lay to restore him to his Health, but to little purpose, all proving ineffectual, except the *Quinquina*, of which the two Fathers, *De Fontenay* and *Vissdelon*, who arrived very fortunately at that time, had brought a good Quantity along with them. Heaven, which upon this as well as several other Occasions, was pleased to give us a particular Mark of its Mercy; being willing to make use of our Assistance as a



Recompense to this Prince, for the Liberty granted to the Professors of the Christian Religion in the preceding Year; and as a further Engagement to extend his Bounty more and more towards the Preachers of the Gospel, to whom he stood indebted for the preservation of his Life, as he himself was pleased publicly to declare in the presence of most of the Grandees of his Court.

There are very few who have tarried for any considerable time at *Peking*, but what know with how much Esteem and Affection Father, *Verbiest* was received by this Emperour; but it is also undeniable, that he never gave him such particular proofs of his Esteem, as he did to us for several years past, whilst we had the Honour of being instrumental in promoting his Studies in the Mathematicks.

Those who are acquainted with the *Chinese* Court, where every thing is carried on with a singular Grandeur, are not ignorant, how rare a thing it is to see their *Emperours* enter into a familiar Conversation with their Subjects; and how difficult a thing it is, even for the Greatest Men in the Empire, and the Princes of the Royal Blood to approach his person, unless it be upon the Occasion of some publick Festival, will perhaps be scarce able to believe, that we had so free an Admittance; especially considering that we were Religious persons, and Foreigners.

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The whole Court have been eye-witness (to their great Surprize) of the private Audiences and Conferences we had duly every day, no body being admitted to be present, but three or four Eunuchs of the Emperour's Bed-chamber; where the Chief Subject of our Discourse was concerning all manner of Sciences, the Manners and Customs, and what else was worth our Observation in the *European*, and some other States of the World. As there was not any Subject, where-with we used to entertain this Prince with more particular Satisfaction, than the Glorious Actions of *Lewis the Great*, so I can testifie it my self, That there was not any thing of this Nature, in which he took more delight to be inform'd in. At last, he gave us such ample Marks of his great Esteem, that he would absolutely command us to sit down near his side; an Honour never granted before to any Body living, unless to his own Children.

But if he is lavishing in his Bounty towards us in private, he is not sparing of it in publick, having given sufficient proofs to the World, of a particular Affection and Esteem. Every body knows in what manner Father *Verbiest* was honoured by him, both in his Life-time and after his Death. Very few are unacquainted in what Splendid manner Father *Thomas* was invited and received in *China*; and how the first five *French Jesuits Missionaries*, were received with no less Honour at his



Court. The *Muscovites* have been eye-witnesses of Honours conferr'd upon the Fathers, *Peyrera* and *Gerbillon*, at the Treaty of Peace betwixt their Plenipotentiaries and those of *China*, about eight Years ago. It was the Entertainment of the whole Court of *Peking* at that time, when Father *Grimaldi* was sent by the present Emperour as his Envoy into *Muscovy*. I will leave it to others to testify, how honourable I was Treated by his Special Orders, by all the Governours of the Provinces, and others, and that frequently in the presence of the Missionaries of several other Nations, and of the *English* and *Portugese* Merchants; especially, at that time when I received his special Instructions to go into *France*; and how it acquir'd me so extraordinary a Reputation throughout all the Eastern-parts, (even among the Enemies of our Nation) as is scarce to be credited.

We indeed, as well as all the other *Je-suits*, which formerly were entrusted with any publick Employments by the Emperour of *China*, made it our constant Business to insinuate both to the Prince and his *Grandees*, that we were not desirous of these Honours, which were not very agreeable to the Humility taught by the Gospel; but inspite of all our Excuses, it was the Emperour's Pleasure to heap upon us from time to time these publick Marks of his Favour, looking upon them as the most proper Means to promote our  
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Interest, both among the Great Men and common People; and to give the more Authority and Weight to the Profession and Doctrine of the Christian Religion.

The same Curiosity which had led the Emperour towards the Improvement of our Sciences, did also induce him to be inform'd concerning the Chief Points of our Religion. The first knowledge of them he drew from divers Consultations he had with Father *Verbieft*, under pretext of Conferring with him about some of the most Valuable Sciences of *Europe*. He has also read several Treatises upon this Subject, which were presented to him by some of the Fathers Missionaries. That which he delighted in most was an excellent Piece of the Famous *Jesuit*, Father *Ricei*, which he kept by him above six Months. You may believe we did not let slip any Opportunity that offered, to speak to him concerning the true Principles of Christianity: He permits to the *Jesuits* Missionaries the free exercise of our Religion within the precinct of his own Palace; and he has been often heard to say, that, to judge of the Christian Religion according to its Principles and Progress it had made in *China*, he did not question, but that it would become the Established Religion there.

He has laid aside already many of the most antient Superstitions of the *Chineses*. As for instance, there is scarce any body in *China*, (unless he be a Christian) but



what, if he is to undertake any thing of Moment, chuses a certain Day and Hour, to begin it in. There is a special Apartment belonging to the Tribunal of the Mathematicks, where their whole Business is, to chuse by many Superstitious ways, Places, Days, and Hours, for any thing of Moment that is to be taken in hand. It is no longer than in the Minority of this present Emperour, that three *Mandarins* of the Mathematical Tribunal, were condemned by the Regents of the Empire, to lose their Heads, for no other Reason, than having been not careful enough in Observing the exact Hour, when the Emperours Brother's Funeral was to have been begun; they looking upon this Neglect as ominous, if not Fatal to the whole Imperial Family.

'Tis true, the Emperour has hitherto out of a Principle of Policy, nor abolished this Tribunal; but he has more than once told us himself, that he makes not the least Reflection upon their Observations; and it is certain, that in all Matters relating to his own Person, he takes his Resolutions beforehand, which he afterwards sends to the Tribunal. Thus for instance; when he was going to Marry his eldest Son, the Mathematical Tribunal, unto whom it belongs (according to a most antient Custom among the *Chineses*) to determine which of the several Persons proposed ought to be preferred before the rest, received his Instructions

ations to chuse the same Person the Emperour had pitch'd upon before, which was done accordingly. The same Method he makes use of when he intends to take a Progress; when he always sends his Orders to this Tribunal, what day he intends to set out, and their Resolutions are always agreeable to his prefixed Time.

It is next to a Miracle, to see a Prince so Potent, so Absolute, whose Commands are a Law, and executed without delay, surrounded with such a number of Courtiers, addicted to their Pleasures and all manner of Luxury, so moderate in his person, and so great a Master of his passions, as this Monarch. He is naturally of a Colerick Disposition, notwithstanding which, it has been observed upon many Occasions, both in respect of publick or private Affairs, that he so absolutely controuls his Anger, as scarce ever to punish an ill Action immediately, but generally delays it to another time, sometimes for Weeks and Months; looking upon this as the most proper means to make punishment bear a due proportion to the Fault committed, and consequently to maintain a good Order in the State.

Of this we observed a most memorable Instance about six years ago. The Emperour happening to fall dangerously ill in one of his progresses, which he made in the Mountainous parts of *Tartary* to Hunt, according to his Custom; he sent Post for his Son, who was declared his



his Successour. Some of the young Prince's Domesticks, having conceiv'd some hopes of seeing their young Master surmounted upon the Throne, had not only shew'd their Satisfaction in their Countenances, but also had let slip some Words, which having reach'd the Emperour's Ears, immediately after his first Recovery, he was extreamly vex'd at their Indiscretion; but considering that at this Juncture of time, it would turn to the no small prejudice of his Health, if he should give vent to his Anger; he master'd his passion, and delay'd their punishment to a more seasonable Time. After he had pretty well recovered his former Strength, he asked his *Physicians*, whether without any Danger to his Health, he might discharge a little Choler, which had oppress'd him for some time? And his *Physicians* having given their Consent, he ordered them to be soundly Bastonaded, beginning with the Forster-Father of the Prince, who was then his Governour; and some of the Chief *Eunuchs* of his Chamber, he banished to the utmost Confines of *Tartary*. But it ought to be observed here, that a good Bastonade or Whipping, is an extraordinary Punishment in *China*, and some other *Eastern-Parts*, which do not leave behind them any Stain of Infamy, as it is with us in *Europe*; nothing being more frequently to be seen, than, that the *Emperour's* Servants, after they have been thus Chastised, are put in their former

mer Stations again, and are admitted again even into the Emperour's presence, who looks upon them never the worse for this Reason, if they make an Amends for their past Misdemeanour by their future Good behaviour.

The present Emperour of *China* is no less Master of his other, than of this Passion, and especially of that which is so predominant in most Courts of the *Asiatick* Princes, and which at all times have been so far from being considered in *China* as a Vice, that it has rather been authorised by Custom. Within the Pallace are entertained great Numbers of young Maids, chosen out of the Fairest of the whole Empire, to be at the Disposal of their Prince; And it is an antient Custom among the *Tartars*, not to marry any of their Daughters, but what has been first presented to the Emperour, who, without any further formality, may retain which he pleases of them, for his own use; which is, besides this, look'd upon by their Kindred as a singular Honour done to their Family.

It is to these most dangerous Customs, which have proved the ruine of so many Emperours; the *Chineses* may chiefly attribute these many Revolutions, which have happened in their *Empire*, their Princes being thereby enticed to abandon themselves altogether to Voluptuousness, and whilst they pass'd the greatest part of their time among their Concubines, leave the whole



whole Management of publick Affairs to their *Eunuchs* and other Favourites.

But the Emperour, who at this time sits upon the *Chinese* Throne, is so far from indulging himself in these Pleasures, that on the contrary, he avoids even the least Opportunities, and takes all the Pretentions he can to render himself proof against all these Temptations.

About some years ago in one of his Progresses into the Province of *Nanking*; they presented him, according to Custom, with seven of the Handsomest Maids of the whole Province; but he was so far from accepting of them, that he would not so much as look upon them. Some of his Courtiers, who had free access to his Person, having abused this Liberty, by endeavouring to entice him to Voluptuousness, they were never after look'd upon with a good eye by this Prince, who found several ways to chastise them afterwards for their Misbehaviour, to make them sensible how little Satisfaction he took, and how much he stood upon his Guard against these Allurements, which serve only to debase a Generous Soul.

To remove all Opportunities of being drawn into the Snare of those pernicious Pleasures, he employs his Time in the more Noble exercises both of his Mind and Spirit; such as Travelling, Hunting, Fishing, Horse-Races, Exercises of Arms, Reading of Books, and the Study of useful Sciences. It is for this Reason he de-  
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lights so much in taking long Journeys, where the Women never follow the Court; and, besides that, he allots himself every Year, at least three Months for Hunting amongst the Mountainous parts of *Tartary*, where even Necessity it self, oblige the whole Court to abate much of these Pleasures they are wont to enjoy in *China*; he frequently takes a Progress of 15 or 20 days, to the Imperial Tombs of his Family, where he spends most of his time in Hunting.

When he is at *Peking*, or at one of his two Country Seats near that City, he often spends the greatest part of the Day in Hunting. For this purpose, he has a very fine Park, about a Leagues distance from *Peking*, of a quadrangular Figure, surrounded with a very high Wall, containing about sixteen Leagues in Circumference, where great numbers of wild Beasts and Fowl are entertain'd for his constant Diversion. And as he takes particular Delight in Hunting the Tyger, so he constantly takes care to have some young ones bred up in a small Park behind his Pallace, which serve him for his Diversion when they are grown up.

For the same reason it is the Emperour, delights extreamly in Fishing, and is well versed in every thing belonging to it. Sometimes you shall see him Fishing in the River of *Peking*, sometimes in the Ponds belonging to the Gardens of his Pallace, and his Country Seats; some-  
times



times he casts a Net, at other times he Fishes with the Angle; We have oftentimes receiv'd the honour of being presented with some of the Fish he catch'd with his own hands; which is look'd upon among the *Chineses*, as a most particular mark of the Emperour's Favour.

As for the Horse Races, tho' they are not so frequently practis'd, yet once or twice a year he keeps Publick Horse-Races for his whole Court. Every one of the Princes and Grandees do here produce their finest and Swiftest Runners in their Stables. The Emperour likewise puts in his own Horses, and sets a considerable Prize, to be carried by the Horse, that first comes to the end of the Race. The *Tartars* in general are great Admirers of the Races, and Ride sometimes Races of six or seven Leagues long, without taking breath, and with so much eagerness, that often Horse and Man drops by the way, notwithstanding which, there do not want others, who readily supply their places.

The Horses commonly used among the *Tartars*, no more than those of the *Chineses*, don't come near our *European* Horses of any Value, either for shape, or Generosity and Spirit. But they have this Advantage before most of our Horses, that they are kept with much less Trouble and Charges; and yet will endure more Fatigues and run both longer and swifter.

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We have told you before that this Prince is very adroit in managing the Bow and Fire-lock, as well as in other Bodily Exercises; and what wonder is it, if he takes particular delight, to instruct his Sons in the same exercises, of which he is so great a Master himself.

He is no less careful in keeping his Troops in continual exercise; Four Months in the year are appointed on purpose for the exercising the Souldiers in all sorts of Military Actions; to wit, two Months in the Spring, and two in Autumn; but especially those quartered in and about the City of *Peking*, of which one fifth part is drawn out into Field, to do their exercises every day. Sometimes the Emperour takes a review of them altogether, sometimes some part of them in Person, where Prizes are allotted those who manage their Arms with most dexterity. When they Shoot at the Mark, every Foot or Horse Souldier, who Shoots with his Arrow within the Circle receives a Reward of three Shillings and Six-pence.

If but a private Centinal's place be vacant in the Emperour's Troops, there are many ready to offer their Service; whereas in *Europe*, our Officers cannot compleat sometimes their Companies, but with a great deal of Trouble; the Emperour lays his strict Commands upon his Officers, always to pick out those they find most Accomplished in managing their Arms, and other Military exercises, there being none to be



be admitted without having undergone the Toil of it. But, when any place either of a Common Soldier, or *Mandarin* of his Guards, happens to be vacant, the Emperour takes effectual Care himself, that his Orders as to this point, may be put in execution with the greatest exactness imaginable. For, so often as a vacant place is to be supplied among the Troops of the Household, those who desire to be admitted into it, are brought in to His Majesty's presence, who examines them concerning such Matters as belong to their several Stations, and always gives preference to those, whom he finds best Qualified.

The present Emperour never neglects any thing which he judges may in the least contribute to the Preservation and Security of the State. He was no sooner instructed in what belong to the Casting of Cannons, as used in *Europe*, but he caused a great Quantity to be cast in Imitation of them; and many of his Subjects to be instructed in the Management of the Great Artillery, as well for Cannoneering as Bombarding of places. He ordered a prodigious Quantity of Brass Field-pieces to be made, which are portable upon a Horse or Mule; another Horse being allotted to each, for the Carriage and Ammunition belonging to it, all of his own Inventing.

In a late Battle fought betwixt his Troops and those of the *Tartarian* King of *Eluth*, it had been observed, that the Enemy by their Fire-Arms, had done the greatest mischief to his Forces; that their continual Firing upon his Horse, had forced them back out of their Lines, and consequently had prevented them from putting the Enemies Army to an entire Rout; ever since, the Emperour has taken care to have part of his Troops, but especially those of his Household, to be instructed as well in the Management of the Fire-lock, as of the Bow.

What leisure time this Prince has, is altogether employed, either in the Improvement of his Mind, or useful exercise of his Body. For besides what is spent in Reading of the *Chinese* Books, and *European* Treatises concerning many Arts and Sciences, after he has been fully instructed in the use of the Mathematical Instruments, nothing is more frequent, for some years last past, than to see him either at *Peking*, or at his Country Seats, nay even in his Progresses into *Tartary*, to take the greatest Pleasure in the World to make some Astronomical or Geometrical Observations, by the help of those Mathematical Instruments, which are carried after him, wherever he goes. Sometimes you would see him to take the height of the Sun at Noon; sometimes the Hour and Minute with an Astronomical Ring, to investigate the elevation of the Pole.

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*The History of CANG-HY,*

At other times, you might find him measuring the height of some Tower or Mountain, or the Distance of some remarkable Places. Oftentimes he would employ himself in Calculating the length of the Shadow of a Stick at Noon of a certain day. As the Observations made by the Emperour, and those of Father *Gerbillon*, who commonly attended him in his Progresses, and made his Observations at the same time with the Emperour, did generally agree very exactly with one another; so the whole Court was over-joyed at it, and there was scarce any Prince, or Person of Quality, who were not desirous, to have at least their Children instructed in those Sciences, which they so much admired; but despair'd of ever being able to attain to the Knowledge of them themselves.

After Father *Fontenay* and Father *Vissdelon* came to *Peking*, the Emperour had the Curiosity to be instructed by them concerning the use of the *Pendulum*, fitted for Cœlestial Observations, and of the Level, and some other Instruments, which these Fathers presented to the Emperour, immediately after their arrival. They were not sparing in their Labour, and after they had explain'd to him many Curious Propositions concerning several points of Astronomy; they having likewise mentioned to him two new Methods to find out the Eccipses, of the Invention of Mr. *Cassini*, and Mr. *De-la-hire*; he

was

was so extreemly taken with them, that he would needs be informed concerning these Methods, for which reason he ordered these Fathers to draw up the necessary Figures for their Explication.

To give the most ample demonstration to the World that could be, how much he delighted in all these noble Exercises, he resolved to re-establish the most useful Arts and Sciences in his Empire. That which chiefly made him take this Resolution, was his frequent Conversation with the *European* Authors, and especially those of *France*, who have treated of these Matters; Add to this, that we never let slip the least opportunity that offered, for to enlarge our selves in our Discourses upon the Subject of those several Famous Academies, erected ender his present Majesty's Reigu in *Paris*, for the Encouragement of Arts and Sciences; and to what a degree of perfection the same were brought, under the protection of *Lewis the Great*, who by his Royal Munificence had drawn thither the most Eloquent Masters of all kinds.

It was in Imitation of that same Model, we had given him of this Academy, the present Emperour of *China* laid the Foundation of an Academy of *Painters*, of *Engravers*, *Carvers*, and other Artists in *Brass* and *Copper*; for *Clock-Works* and *Mathematical Instruments*; assigning them cerrain Appartments about five Years ago, within the precinct of his own Pallace,



give them all due Encouragement, and to create among them a kind of Emulation, he used to set them for Patterns those pieces which were made in *Europe*, and especially those made at *Paris*. And as he is an excellent Judge both of the Goodness and Beauty of all Sorts of Curious Workmanship, he has every day, if he is at *Peking*, or every other day, if at one of his Country Houses, at a certain hour brought to him the several pieces of these New Academicians. He takes a view and examines every thing with all Nicety imaginable; finds fault with what is defective, and gives due praise to those that deserve it; and retains for his own use what he finds as most exact and perfect. He also bestows some Publick Marks of his Favour upon all those Artists, whom he finds industrious in improving their Natural Talent, and passionate for to bring their Pieces to the utmost degree of perfection; Some of whom he has elevated to the Dignity of *Mandarins*, and has caused them to be invested with those Ceremonies and Titles which are the ordinary Marks of these Honours, the Emperour was pleased to bestow upon them.

The present Emperour of *China*, as absolute a Master as he is, both of his Subjects and Passions, would not be look'd upon by the *Chineses*, as an accomplish'd Monarch, if besides his many other great Qualifications, he had not also a particular Respect and Tenderness for his Kindred.

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As the principal Duty in reference of those that are next of Kin, consists in that respect which is due from Children to their Parents, and in the tenderness of Parents to their Children; So this Prince has signalized himself in these two points, to the highest degree.

As to what relates to the first of these two Duties, which is considered among the *Chineses*, as one of the most Essential parts of Morality; the present Emperour having been bereaved of both of the Emperour his Father, and the Empress his Mother, in his very Infancy; the old Empress his Grand-mother, which survived them for a considerable time, was always both in her life-time, and after her death, the true Object of his filial Respect; as the Prince was the most perfect Pattern of Dutyfulness, that ever was heard of before, even in *China* it self. She was the only person, that took care of his Education; and it is incredible, with what Submission he could receive her Instructions; how he never failed to attend her continually, and what Inquietudes might be observed in his very Countenance, when at any time he had notice given him, that she was never so little out of Order; upon which occasion, he has sometimes left off Hunting immediately, and Rid three or fourscore Miles Post, to give her a Visit.

But those that have been Eye witnesses of what he did at the time of Her Death, will readily confess that nothing could



pass his Tenderness towards his Grand-Mother. For he caused not only the whole Court, but the whole Empire to go into Mourning, for fifteen days together, that the Dead Body of the Empress lay in State, there was a general suspension of all publick Affairs; All the Grandees and *Mandarins*, even to the most inconsiderable Officers were forced to attend Day and Night in the several Courts of the Pallace, where, notwithstanding the Rigour of the Winter Season, they were to bewail the Loss of this Princess.

He himself could not be perswaded to leave the Coffin, and would sometimes tarry in the same Apartment where She lay, whole Nights together without taking rest. He ordered a most magnificent Funeral to be Celebrated, which cost several Millions, to give the most evident proof of his respect to the deceased Princess, he followed the Corps in Person with his whole Court, as far as to the Place of Burial, which was 25 Leagues distant from *Peking*.

But it is to be observed, that it was near four Months after her Death, before the Celebration of these Funeral Rites; the Emperour having caused the Corps to be deposited in the mean while in one of the Royal Pallaces without the City, whither he followed it on foot, with all his Children, that were of a fit Age to walk,

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During these four Months, it laid in State there, the Emperour went constantly three or four times a Week, to pay his Duty to the Deceased, and to Deplore the Loss of this Incomparable Princess. Near the Sepulchre where her Body was Interr'd, he built a very Magnificent Pallace, surrounded with a great many fair Lodgings, for the convenient Entertainment of a Considerable Number of Gentlemen, whose Business it was to do all imaginable Honour to the Memory of this Princess, by their Lamentations, and other Ceremonies used among the *Chineses* upon such like Occasions.

For whole three years after, neither he nor his whole Court took any publick Divertisements; such as Plays, Musick, Feasting, &c. During which time, he took several Progresses every year to the Sepulchre, (notwithstanding its distance from *Peking*) where he spent his time in giving all the imaginable Demonstrations of his Respect towards the deceased Princess; and continues it since, after the expiration of these three years allotted for the Mourning.

I have it from very good hands, that even to this day, when he happens to pass by the Appartment where the Empress died, he cannot forbear to shed Tears.

As the present Emperour of *China*, has made himself the Admiration of the *Chineses*, by these unparallell'd Examples of Piety and Filial Respect to his Illustrious



lustrious Grand-mother; so the Love he bears to his Children, and the Care he takes without intermission of their Education, have no less gain'd him the Hearts of all his Subjects.

At the beginning of the year 1694, (when I left *China*) he had fourteen Sons, and a great many Daughters living, by several Wives, who for the most part are Dignified with the Title of Queen; it being sufficiently known, that Polygamy is more encouraged in *China*, than in any other part of the World, because the *Chineses* look upon a numerous Posterity, as the greatest Happiness in this World. We had the Honour of being acquainted with ten of the fourteen Sons, who were all very Handsom, and gave us great hopes of their future Greatness, the other four living, being as yet not past their Infancy.

Those who have the Tuition of these young Princes, are chosen from among the most Learned Doctors of the Imperial College. Their Governours are persons of the first Rank, and of known Merit, who have been brought up at the Emperour's Court from their Infancy. Besides these, the Emperour himself keeps a watchful eye over all the Actions of these Princes, and takes particular Notice of what progress they make in their Studies; sometimes he peruses their Compositions, and makes them explain some Passages in their Books in his presence.

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But, above all, he makes it the Chief Care of his Life, to see them instructed in every thing tending to Vertue and the useful Exercises of the Body. No sooner are they able to walk upright, but they are taught to mount on Horseback, to use both the Bow and Fire-Arms; which Exercises are their daily Recreations and Divertisements. He will not allow them to be too tenderly used, but on the contrary orders them to be accustomed in their early Years to all sorts of Fatigues, and even the coarsest sort of Meat. I cannot forbear on this Occasion to give you an Account of what I heard Father *Gerbillon* relate one day upon this Subject, about six years ago, after his return from a long Journey into *Tartary*, whither he had attended the present Emperour in one of his Progresses.

The Emperour had at that time taken along with him only his Eldest Son, and two more, to wit, the Third and the Fourth; but after he had spent some days in Hunting, he sent likewise for four more of his Sons, the eldest of those being but Twelve, and the youngest Nine years of Age. All these young Princes were for a Month together every day on Horseback, a Hunting among the Mountains of *Tartary*, exposed to the Heat of the Sun, with their Bows in Hand, and Quivers at their Backs, which they managed with so much Dexterity, that their pass'd not a day, but each of them kill'd some wild Fowl



## The History of CANG HY,

Fowl or other; and the first time they went abroad a Hunting, the youngest kill'd two Stags with his Arrow.

They were well vers'd in and spoke both the *Tartarian* and *Chinese* Languages; and had already made such progress in the Study of the *Chinese* Characters, that the youngest was come to the last Book of the *Morals* of *Confucius*, having gone through the three first Parts before. The Emperour will not suffer them to be encouraged in the least Fault they commit, their Education being much more strict, than what is commonly practis'd in *Europe*; for which Reason it is, that if those, to whose Tuition they are committed, should pretend to dissemble or hide any of their Faults, they are sure to meet with severe Punishment from the Emperour.

It is an antient Custom among the *Chinese*, to dignifie the Emperour's Children with the Title of King, as soon as they are arriv'd to the Age of Sixteen or Seventeen, at which time they are provided with a Pallace, their own Servants, and a proportionable Revenue to sustain their Grandeur; But, when I left *China*, the present Emperour kept as yet his eldest Son with him in his own Pallace, without any particular Attendance, though he was then near three and twenty years of Age, was Married, and had several Children. The Emperour is extreamly fond of him, and to give him his Due, he is a young Prince very Deserving; Handsom, Witty, and

and endowed with many other Noble Qualifications.

The Tribunal of Princes, and of Officers of the Crown, did some years ago present a Petition to the Emperour, in favour of this Son, whom they desired to be Dignified with the Title of King. But the Emperour, without answering their Petition, kept him near him as before; and we have seen him duly every day go to that Appartment next adjoyning to the Emperour's, which is the School of the Princes, where they pass the greatest part of their Time in their Studies, and other useful exercises. His Majesty comes thither frequently to visit them, and examines them what progress they make.

But above all the rest, the Education of his Second Son, who is declared *Hoang-Tai-Tse*, That is to say, Hereditary Prince, or Successour in the Empire, he being the First-born by the Empress his first Spouse; the Education, I say, of this Prince, seems to be the Chiefest Care of the present Emperour: There is a particular Tribunal appointed, whose Business it is, to instruct this Prince in every thing that belongs to the Accomplishment of so Great a Monarch, and to the Art of Government; The Emperour his Father, is extremely vigilant in every thing that concerns his Education, and takes an exact Account from time to time of all his Actions, being willing to qualifie him in  
time



time for the Management of so vast an Empire. And it must be confess'd that this Prince, who now is of about twenty three years of Age, is one of the Handsomest Persons in the whole Court of *Peking*, and that he is preferable to all others in respect of his many Noble Qualities; there being not one among all his Domesticks, but what speak of him with the greatest Reverence that can be, and are fully perswaded, that he will tread in his Father's Footsteps, and be one day, one of the most Glorious Monarchs, that ever ascended the *Chinese* Throne.

But, that which obliges us to have a most particular Esteem for this Prince, is, that being by the Emperour his Father always inspired with favourable Sentiments in respect of the Christian Religion and the Missionaries, we have always observed in his Person an Affection for us, equal to that of the Emperour.

It is about five year pass'd, when the Emperour having shewn him the Observatory of *Peking*, and all the Mathematical Instruments there, he told the Prince, That the Empire of *China* stood indebted to Father *Verbieft*, for these many Curious and Magnificent Engines, making a large recital of the services done by this Father, and the other Missionaries, to the late Emperour his Father.

The same day that I had my Audience of leave from the Emperour, this young Prince made me a Present of one of his own

own Suits of Cloaths, which is look'd upon as a most particular Favour among the *Chineses*; and this Present was accompanied with Words, so obliging on his side, that I have all the reason in the World to have a high Esteem of so extraordinary a Person. It was, indeed, our opinion, that it was by the Emperour's means, I received this Favour from the Prince, he having sent twice to me a little before, to know, Whether *Hoang-Tai-Tse* made me any Present?

Not long after, this young Prince made likewise a Present of one of his own Suits of Cloaths, to Father *Gerbillon*, with about fifty Pistols in it, accompanied with this obliging Message; That being sensible that the Missionaries did not look for any Recompense of this Nature, he had sent him this small Present, as a Token of his Affection, and of the Satisfaction he took in the Recovery of the Emperour his Father, who stood indebted for it, to the Care of Father *Gerbillon*.

The same day that Father *de Fontenay*, and Father *Vissdelon* came to *Peking*, the Emperour being indisposed, and keeping his Bed, could not immediately admit them to his Presence, as he would certainly have done, if he had been well; But *Hoang-Tai-Tse*, having received a very advantageous Character of them before, was very desirous to see them, and received them in a most obliging manner. This Prince, who is very well versed in all the Books  
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and Sciences of the *Chineses*; having understood, that Father *Visdelon* had made a considerable progress in these Studies, was very desirous to be convinced of the Truth of it.

For which purpose, having shew'd him divers of the most difficult Passages in some of their Antient Books, which Father *Visdelon* explained with a great deal of exactness, he was over-joyed to see, that this Father was as well versed in the *Chinese* Books, as most of their own Doctors. But his satisfaction encreased more and more, when having asked Father *Visdelon*, concerning the Conformity betwixt the Doctrine of *Confucius*, and the Antient *Chineses*, and the Christian Religion; he received for Answer from this Father, That this Antient Doctrine was so far from being contradictory to the Christian Religion, that there was a great uniformity betwixt both their Principles. This Prince being thereby brought to the knowledge of some of the Fundamental Points of the Christian Religion, seems to be convinced, as well as the Emperour his Father, That the Antient Doctrine of the *Chineses* was founded upon the same Principles with the Christian Religion.

I say, as well as the Emperour his Father; For, it is to be observed, that it is a considerable time ago, this Prince has been convinced of this Truth; of which he has given us very evident and Authentick

tick Proofs upon several occasions: And it was, without question, this Consideration, that prevailed with him, to allow the free Exercise of the Christian Religion throughout his Dominions, in so Publick and solemn a manner, which I am well satisfied, he would never have done, (he being a very Politick Prince) if he had had the least doubt that the Fundamental Maxims of the Christian Religion, which flow from the Law of Nature, and are its perfection, were contradictory to those of the Antient *Chineses*; which if considered in its genuine Purity, and according to the Principles Established by the Antient Sages of *China*, free from those additional Corruptions inserted by their Modern Doctors, is altogether the same with the Law of Nature, The Emperour was fully convinced of this Truth by the reading of that excellent Treatise of Father *Rice* which Treats expressly of this Matter; and being in so high an esteem among all the Learned Men of *China*, did, as we mentioned before, at last fall, into the Emperour's hands; which induced him to grant us the free exercise of our Holy Religion, which we would not as much as have hoped for, without the particular Assistance and Mercy of the Almighty.

The Title belonging this Great Prince of being the Chief or Supream Head of their Religion, and his exquisite Judgment, improved to the highest degree, by the long Study of so many Books, especially  
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of them relating to those Antient Chinese Religion, must needs be a great Weight to any unbiass'd Person.

As to what relates to *Hoang-Tai-Tse*, I have it from unquestionable hands, That since my departure from *Peking*, he treads altogether in his Father's Footsteps, and gives our Missionaries frequent Proofs of his Esteem and Affection both for their Religion and Persons. Just as I was ready to Embarque in the Port of *Cantore*, in order to my return into *France*, I received a Letter from Father *Gerbillon*, in which he assured me, That in one of the late Progresses of the Emperour into *Tartary*, in which he attended, as he was always used to do, the young Prince had heaped upon him all the Marks of a particular Esteem and Affection, that could be imagined. That so, being desirous to see some Tables for Calculations, composed by Father *de Fontenay* and Father *Vissdelon*, for the Emperour, he had instructed him in the use of them; The Emperour had been so much taken with the usefulness of them, that he had been the first who had shewn them to *Hoang-Tai-Tse*, who ever since carried them in a Case, fastened to his Girdle. That one day, this young Prince asked him concerning the God of Heaven; upon which occasion, Father *Gerbillon*, having made a short Harangue upon this Subject in his presence, he heard him with a great deal of Satisfaction and Attention; and at another time

time engaged him to explain him half a page out of the Holy Scripture.

The Brothers of this Prince, but especially the eldest, who besides many other rare Qualities, has a most excellent Natural Genius, treat us at all times very favourably, as well as the two own Brothers of the Emperour, who in this point exceed all the other Princes of the Blood.

This favourable Disposition of the Imperial Family, and most of the other Princes towards the Christian Religion, and those who publish it in the Capital City of *Peking*, has communicated it self to most of the Persons of the first Rank; and the Example of their Sovereign has made so deep an Impression upon the rest, even to the *Mandarins* and other Officers of the Court, that there are few who have not very favourable Sentiments of us.

But what is the most surprizing, and which has been look'd upon almost like a Prodigy to all the World, is, that the two Chief Ministers of State, have given us such publick and extraordinary Demonstrations of the Affection and Esteem they bare towards the Gospel. I mean the Lord *Go-san*, and the Lord *Asing*. The first of these two is the same Illustrious Person, who, for a considerable time has been the Chief Supporter of the Christian Religion and the Missionaries in *China*, and who signalized his Zeal of late in making use of all his Interest and Rhetoric

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rick to perswade, first the Emperour, and afterwards the Sovereign Court of Rites ( the same Tribunal which for this Age last past, has appear'd so dreadful to the Preachers of the Gospel ) to approve and conform themselves to the Emperour's Resolution of granting to us in most Solemn and Authentick manner, the free exercise of the Christian Religion.

What relates to the Second, to wit, the Lord *Ming*, tho' it must be confess'd, that hitherto, he has not had the same Opportunity to give us such publick and Signal Proofs of his Zeal and Protection, as the other illustrious Lord: Nevertheless, we are entirely satisfied as to his favourable Disposition towards our Cause; knowing him to be ready upon all Occasions to do what Service he can, to promote the Advancement of our Religion, and to second the Zeal of our Missionaries; for which reason, we ought to consider him as a Main Pillar of the Christian Religion in *China*; and whose Affection does not in the least fall short of that of the Lord *Go-san*. If it were permitted me, to publish certain Particularitick relating to this Subject, which I am very well acquainted with, to my own Knowledge, I could relate such things as would give sufficient Cause for the whole Church to rejoyce at.

To put the last Hand, as I may say, the finishing Stroke to the Portraicture of this Great Prince, I will make bold to say, That in so many Respects he resembles  
Your

Your Majesty, that like You, he would be one of the most Accomplished Monarchs that ever wore a Crown; if he could likewise attain to that Happiness to resemble You in one point more, which makes Your Illustrious Reign appear with greater Lustre in the Christian World, I mean in that point which relates to our Religion.

To attain to this happiness, the present Emperour of *China* must embrace the Christian Faith, and profess it with the same Sincerity as You. It is next to an impossibility for us to dive into his Thoughts, as to this point, or to guess at what he keeps conceal'd in his Breast. But if it may be allowed us, to judge by these things we have been eye-witness of, by the knowledge he has of the Fundamental parts of our Religion, and the Esteem he shews, or at least seems to shew for it; by the publick protection he affords to the Missionaries, and the favourable Sentiments he has concerning them and our Religion, inspired into his Subjects, the Chiefest Men of his Court into the Princes, his Sons, nay even into him, who is declared his Successour in the Empire; We may, I think, without presumption conceive some hopes, that this Great Prince is not far from the Kingdom of Heaven.

What else can be concluded from these many Favours, he heaps without intermission upon the Ministers of the Gospel? Some of the most Remarkable, I have had occasion to mention before. Since



which, he has extended his Bounty further than ever before to our Missionaries. For he thought it not sufficient to allow them Lodgings within the precinct of his Royal Pallace at *Peking*, but not long after my departure, generously assigned them a very spacious piece of Ground in the same place, for the Building of a most Magnificent Church, to be dedicated to the True God; and they are not without hopes that he will be the Founder of it himself.

If this Prince had the Happiness to be actually become a Member of our holy Church, and had taken a firm Resolution to communicate the same to all his Subjects; it is scarce to be imagined, he could give us more evident proofs of his Satisfaction, than he has done of late, on the account of the happy progress of the Gospel in his Dominions, after the publication of his Edicts in favour of the Christian Religion; Let us see what the *Hollanders* themselves say upon this point, the following Relation being an Abstract of some Letters sent from *Macao* and *Peking*, towards the end of the Year 1695, which is inserted in their Historical Transactions, printed at the

An. 1697  
for the  
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*Hague*: The Emperor of China, since the Publication of his Edict, whereby Freedom is granted to all his Subjects, to embrace the Christian Faith, takes so much Satisfaction to understand the good Success the Missionaries meet with in all Parts of the Empire, in Converting Great Numbers of the Chinese,

ses, that he has given Permission to two Italian Jesuits, who were at his Court, to go, and Preach the Gospel in the most remote Provinces under his Jurisdiction; the People having earnestly desired, that some Fathers might be sent thither, to shew them the way to Heaven. And the favourable Disposition of this Great Monarch towards the Christian Religion, gives us all imaginable Hopes, to see the whole Empire of China receive the Christian Faith within the next Hundred Years.

Besid s which, they give us an Account of the Conversion of six or seven Persons of Great Quality and Authority among the *Chineses*; which, as they say, makes so great a Noise in the Court, that their daily Entertainment is there, concerning the Christian Religion. They add, That among the common People, the Number who are ready to receive Baptism, is so Great in some Parts of the Empire, that the Missionaries who are there, are not sufficient to Administer it to all that are desirous of it. That the Emperour is often heard to speak very favourably of our Religion; That he takes particular Delight in the Conversion of his Subjects, and speaks much in Commendation of the Zeal the Missionaries shew in their Function. And that he has made more pressing Instances to four Jesuits, that are at his Court, to send without delay for more of their Fraternity, to aid and assist them in their Ministerial Function.



*The History of CANG-HY,*

I am sure this was one of the Principal Instructions I received from this Prince, at that time when I was ready to repass the Seas, as I have had the Honour to give an Account of it to Your Majesty. He desired then, that above all other things, such of the *French* Jesuits as were then in the *East-Indies*, might be forthwith sent into *China*; but especially Father *Tachard*, and Father *le Comte*. For, having understood that both of them were design'd by Your Majesty, to go as Missionaries into *China*, as well as we, he was extreamly desirous to have them at his Court. And it was a considerable time before, to wit; when he invited Father *Fontenay* and Father *Visdelon* thither, That he had given his express Commands, to induce Father *le Comte* (for whom he had a most particular Respect) to come to *Peking* with his Companions.

But as Providence would have it, when I came to the *Indies*, I could not meet with any one Jesuit that was in a Condition to undertake so long a Voyage. I made therefore all possible dispatch to return into *France*; and, pursuant to the Instructions received from this Great Prince, to address my self to Your Majesty, to sollicite for as many Missionaries to be sent into *China*, as could be had; but especially of the same Character with those that are already at his Court, with whom he is satisfied to the highest degree.

For

For it is to be taken notice of, That the *French* Jesuits, such as are well Vers'd in all Sorts of useful Arts and Sciences, are the Persons of whom this Prince makes the greatest Account; he persisting in his Resolution, to make use of them, with those employed there already, to erect a kind of Academy within his Pallace, subordinate to Your Royal Academy; of which he has conceiv'd so high an Idea, since that Time we have shewn to him, and Translated some of our Treatises in o the *Tartarian* Language; That his Resolution is, that from thence, as the most excellent and pure Spring-head, may be taken most of these Memoirs, which are to be the Subject Matter of those Works he intends to have Translated into the same Language, especially those who treat of our Arts and Sciences, which he intends to encourage with all his Might throughout all his Dominions.

Great Advantage must needs accrue from this Project to the Christian Religion, when those who are to be employed upon this Subject, may be of great use in propagating the Faith, by giving Assistance to the rest in their Ministerial Function; it being rationally to be supposed, that by dividing the several Subjects in hand betwixt them, according to their different Talents, they may bestow great part of their time in promoting the Doctrine of the Gospel, which ought always to be their Principal



Aim. Besides which, they will have the opportunity of obliging the World every year with many Curious and exact Observations and Reflections concerning divers Matters; as likewise with the Translations of the best *Chinese* and *Tartarian* Treatises, which may not a little conduce towards the perfecting of some of our Arts and Sciences. In return of which, our Learned Men will not be backward in furnishing them with what new Discoveries are made here, for the Benefit of the *Chinese*, which, as we hope, may be made use of with good Success; to meet with the easier an Access among the Learned Men, the Great Men of the Court, the Princes and Emperour himself; and will furnish us with frequent opportunities to enlarge our selves upon the Fundamentals of our Religion, which by degrees, thro' the Grace of God, may dispose them to the embracing of the Faith.

For it has been sufficiently prov'd by the Experience of this last Age, That, since God has pleased to make the Missionaries Instrumental in introducing and planting the Christian Religion in *China*, of all other natural Means nothing has contributed so much to the accomplishment of this Great Work, than their knowledge of all useful Sciences, from whence we may rationally infer, that even to this day, he would have us have recourse to the same Methods,

Methods, to root out Paganism in this Empire.

It has been a general Observation, That the *Chineses*, whose Genius is much elevated above all other Pagan Nations, and who consequently are sooner brought to understand and follow the Dictates of right Reason, are commonly sooner prevail'd upon than the rest, to be instructed in the fundamental Principles of the Christian Religion, and to yield to the Truth of the Gospel; provided matters be made perspicuous to them, and in a Method agreeable to their Genius by such persons, as have before deserved their Esteem, and acquired a great Authority among them, by their Ability and an exemplary Life; God Almighty, who upon these Occasions, is always very Bountiful in shewing his Mercy, and regulating the inward Motions of hearts, having extended his Mercy in a peculiar manner to the *Chineses*, so, that by the affluence of his Spirit, many of the most Learned among them have acknowledged their Error in their mistaken Wisdom, and submitted with all Humility to the Doctrine of the Gospel.

All this duly considered, who can reasonably doubt, but, that, when by God's singular Inspiration You resolved some Years ago, to send some *French* Jesuits into *China*, to be employed in the Conversion of the Infidels; it was by the same  
Motive



Motive that You gave them Your Instructions concerning the Improvement of Arts and Sciences? And that Providence having been pleased to second Your Great and Holy Intentions, has raised such a favourable Disposition in the Hearts of the *Chinenses*, and of the Emperour of *China* himself towards these Missionaries, that this Prince has thought it convenient to Sollicite Your Majesty, for a far greater Number of them.

What is it we may not hope for from the happy Effects of Your Heroick Zeal, to which You put no Bounds, for the good of God's Cause? If we may presume to presage of the future by what is pass'd, especially in respect of what Your Majesty has been pleased to do of late Years in favour of the Missions into the Eastern Countries, into *Ethopia* and the *Indies*; only upon a bare Prospect of introducing our Religion among these Pagans; we may promise our selves all the hopes for Success from those sent into *China*, which alone are more valuable than all the rest together, because they are likely to bring a greater Number of Infidels to the Church, than may be expected from all the other Parts of the World, provided there were a proportionable Number of Ministers to the Multitude of those who shew a greater willingness to be instructed, sent into those parts.

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The present Emperour of *China's* Bounty in granting free Liberty to all his Subjects to embrace the Catholick Faith, is alone a sufficient Motive to induce us to live in hopes, that we may see that vast Empire of *China*, entirely reduced under the Obedience of Christ. But if this Great Prince should lead the way, and encourage his Subjects by his own Example, we have all the reason in the World to hope, that we may see this Great work accomplish'd under the Auspicious Reign of Your Majesty.

It must be confess'd, that without almost a miraculous Providence of God, it is not easie to hope for the Conversion of so Great and Potent a Prince, who is a Pagan. But let us consider on the other hand, the extraordinary Esteem he has always shewn for, and the powerful Protection he affords to the Christian Religion; Let us, I say, consider that this Prince is free from all these Vices, which being contrary to the Rules of our Religion, proves frequently the Main stumbling-block to *Pagan* Princes to embrace the Faith of Christ; and that he has made all these Moral Vertues, which are so rarely to be met with in a *Pagan* Prince his constant practice; all these things considered together, we may not without great reason presume to hope, that the same God who has raised such favourable Inclinations towards our Religion in the Heart of this Prince,



Prince, may be prevail'd upon to extend his Boundless Mercy towards him, especially if the Faithful in their fervent Prayers to him, do implore his Mercy in behalf of this *Prince* and his Subjects.

I say, in behalf of this Prince and all his Subjects; For, as this Emperour is invested with an absolute Power over all his Subjects, as he is most Famous throughout all the Orient by reason of his extraordinary Genius, Wiidom, Learning and uncommon Probity; so, we have all the reason in the World to believe, that, if he should be prevail'd upon to embrace the Christian Religion, his Examples would be sufficient to induce all his Subjects to tread in his footsteps, who, for their number, exceed all Nations in *Europe*. And it is not improbable, but that, considering the light Esteem those Nations bordering on *China*, have conceiv'd of their extraordinary Wisdom, and how much they are inclined to follow their Maxims and Customs, this would be prevailing enough with many to be entirely reconciled to our holy Religion.

The most fortunate Opportunity that could be wish'd for, the most advantageous for the Establishment of our Church, and the most Glorious to Your Majesty, who seems to be chosen by Heaven, the happy Instrument of advancing the Honour of the Church, to Crown all the Actions  
of

of *Lewis the Great* with this, the most Glorious of all Your Enterprizes. Nothing less can be imagined to be a Recompense bearing the least proportion to that Heroick Zeal and Magnanimity, of which Your Majesty has given such ample Demonstrations to all the World within these ten Years last past, during which, after You had protected the Church, both by the force of Your Arms, and Your unparallel'd Conduct, against the Joynt-power of *Europe*, You were, notwithstanding all the Advantages on Your side, nevertheless disposed to offer Peace to Your Enemies upon very advantageous Terms on their side, out of a Generous Motive for the Publick Good; and the universal Benefit of the Church.

Among those Vows and Prayers, which we send without intermission up to Heaven, for the Conversion of the present Emperour of *China* and all his Subjects, we are never forgetful to offer our hearty Thanks to God, for the Conclusion of the last Peace, which in all probability will prove more advantageous to *China* than *Europe* it self. For by the re-establishing a free Commerce, our Ships will not want Opportunity to carry every Year some new Missionaries to the utmost Parts of the *East*; so that we may reasonably expect to be Rejoyced with the most agreeable News of the Conversion of many Thousand *Chineses*, by the Assistance of these  
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Fathers, who are to be sent thither under Your Majesty's Protection, to labour for the Encrease of the Empire of JESUS CHRIST.

I live in hopes to hear suddenly, that some more of our Fraternity are to be sent by Your Majesty, with the first Ships design'd for *China*, where, I am sure, they will be at least as well received, as any other Nation. And I hope from Your Majesty's Goodness, that I may be thought Worthy to be one of their Company, to return with all possible speed into that Part of the World, where the Sun has its Rise. It shall be my Chief aim, there to second Your extraordinary Zeal in propagating the Christian Religion among the Infidels, in the most remote Parts of the World; And, as a particular Acknowledgement of these Favours You have been pleased to heap upon me, I shall not neglect the least Opportunity of publishing, wherever I come, Your Great Actions; but especially to give an exact Account of what I have seen, during my stay here, to the present Emperour of *China*, who, of all other Princes, takes the greatest Satisfaction in hearing of Your Glorious Enterprizes, and is the most worthy of Your Esteem and Friendship.

To conclude, I will join my hearty Prayers, with all the Faithful *Chineses*, who look upon Your Majesty as their  
Chief

*present Emperour of China.*

III

Chief Supporter, for the Preservation of  
Your Royal Person and Family, as an un-  
feigned Testimony of the most profound  
Respect and Devotion, wherewith I pre-  
sume to subscribe my self,

*Your Majesty's*

*Most humble, most obedient, and*

*Most faithful Servant,*

J. BOUVET, of the

*Society of JESUS.*

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*FINIS.*